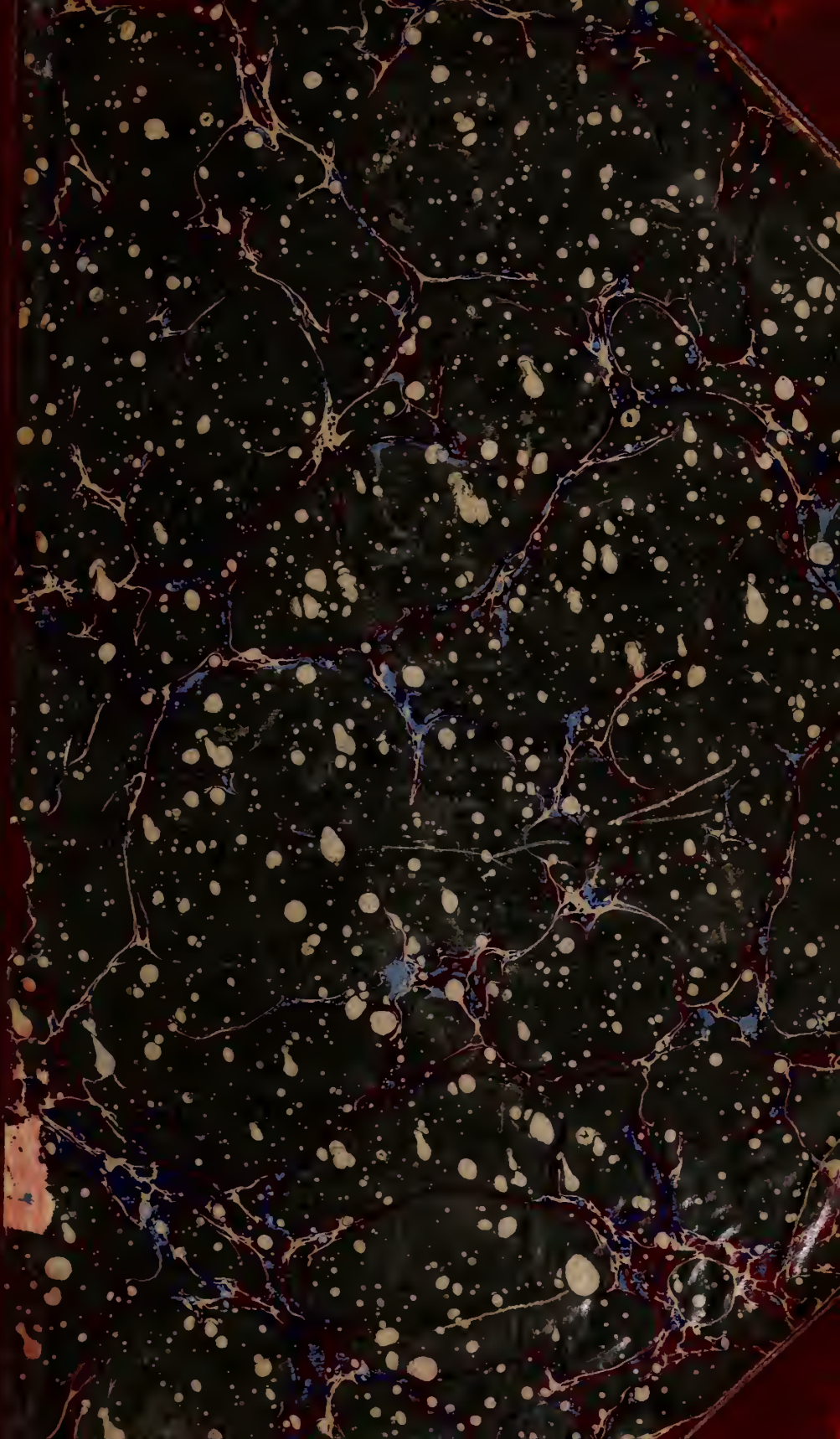

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WOMAN'S WORK FOR WOMAN.

VOL. XIV. OCTOBER, 1899. No. 10.

THE Pan-Presbyterian drum-beat is heard more and more distinctly with each arriving steamer, and all branches of "the Presbyterian System" are waving in the direction of Washington City. Faces of friends from Great Britain light up the Mission Rooms occasionally and herald the grand Woman's Missionary Meeting, appointed for October 3 and 4, in the Church of the Covenant. Delegates, or others wishing to attend the meeting at Washington, may avail of a *reduced railroad rate of one and one-third fares*, on the certificate plan.

THE whole Chamberlain family, of the Brazil Mission, should have universal sympathy and prayer of the Church at this time. Rev. Geo. W. Chamberlain on arriving in New York was met by a cablegram announcing the death of their bright young daughter Christine, the member of his family whom he had seen last, who had accompanied him to the port when he sailed. The oldest son, Rev. Pierce Chamberlain, was expecting to join the Brazil Mission within a few months, but at once plans were reversed and he hastened to go forward to his mother's side, by freight steamer on the following day. Another son, George, who had not seen his father for seven years, was on hand to help, while Mrs. Waddell, the eldest daughter, and her husband were happily near New York.

TWO years ago Miss Christine Chamberlain returned to her parents in Brazil, happy in the thought of being associated with them and enthusiastic in missionary work. She has been a ray of sunshine at the Feira. Coupled with her name in the cablegram was that of Naomi, her Brazilian assistant, so the school of thirty children which already had won golden opinions has been sadly and suddenly disbanded. Actual famine has been prevailing in North Brazil and 130 people have been daily fed in Mrs. Chamberlain's kitchen; therefore, in the absence of definite information, it is conjectured that the young women, who were active in relief work, may have fallen victims to the pernicious fever which accompanies famine.

"How can he be spared?" a question frequently arising in connection with losses to the missions, comes up now, since Dr. Holmes of Hamadan, on account of Mrs. Holmes' illness, feels constrained to resign his post. The doctor went to Persia in 1874, and what he has been to the cause of Christ there is known in part. How *can* he be spared?

THERE is an opening in Persia for the best young Christian physician in the United States.

OCTOBER is the month appointed for opening the Tooker Memorial Hospital for women at Soochow. The pair of doctors, besides drilling in Chinese, have been exercising themselves in various ways looking to permanent residence in China. Dr. Frances Cattell is housekeeper and Dr. Mary Ayer the gardener, whose beans and potatoes, not above ground when we last heard, are doubtless eaten by this time. The Hospital is a great instrument. Let us pray it may show forth the power and compassion of Christ.

"How glad I shall be to put my foot on Chinese soil once more," says a missionary returning to her field this month. Another, who went to Africa last year, writes: "It seems no time at all since I left the dear homeland," although she does own to "one homesick spell" that was "worse than fever while it lasted."

OCTOBER 13, 4 o'clock P.M., at the Mission Rooms, farewell will be taken of a choice party of eight young missionaries bound for Africa. Dr. Russell Booth, Chairman of the Board's Africa Committee, will preside, and it

will be a mutual inspiration if many friends from New York city and suburbs lend their presence.

From San Francisco we hear of the expenditure of $50,000 in welcoming home one regiment of Californians, and the cost of the triumphal arch alone, built in New York for the Dewey parade, is $30,000. Last year the work of the whole West India Mission was carried on for just about what that arch cost, while that of the Peking Mission, or of six other missions that might be named, was conducted on a sum considerably less. Of all her twenty-seven Missions, only two receive an annual outlay from the Presbyterian Church beyond what was lavished on that single regiment. When the Church is estimating the price of sending the Gospel to a lost world, she must hold up her measuring line against such facts as these.

The prolonged illness of Mrs. Haworth and diphtheria among children of several missionary families has made a hard summer at Osaka, Japan.

The woman's building for training classes, in process of erection at Ningpo, China, was totally wrecked by a hurricane one night this summer; the girls' school building and a church were also damaged. Twenty of the schoolgirls having not yet left for vacation, Miss Morton feared for their safety and had them all over into her own quarters, where they were no sooner settled for a nap than the ceiling dropped from above their heads: no one was injured.

Petchaburee Station, Siam, built a bamboo floor, laid it under an old roof at the seashore, and there spent the hot weeks of April, having carried with them every bare necessity including drinking water, and that is the way they secured "a grand care-free time."

Serious illness of Mrs. McKean at Chieng Mai, instead of bringing her home to America and Dr. McKean with her, has been fought on Laos ground. They have been exiled to a rude mountain sanitarium for five months of the year, the doctor's work in the city being assumed by Dr. Denman who was loaned from Chieng Hai Station, where, meanwhile, Rev. and Mrs. W. C. Dodd, remote from "civilized mankind," had to pull on alone with the help of "prayer and quinine." There is considerable heroism in it all around, though it does not proclaim itself. Mrs. McKean's friends rejoice that her health is much improved.

When their little son broke his arm, Mrs. Hoskins had to take him forty miles, from Zahleh, Syria, down to Beirût, where the "superb care" of Dr. Post set all right and a month later the arm was good as new. Forty miles!

A Scotch society has turned over to the Syria Mission all its property, including a church, a manse and two boarding-schools, and all its field, which includes Kesruan in the darkest portion of Lebanon. There the Jesuits have controlled for centuries.

It always hurts our feelings to hear of a missionary who has received no communication in a year, from her society at home, and there are such cases.

The following Reports for 1898 are gratefully acknowledged: Central China Stations, Mexico Mission, "A Year's Work in Siam," Pyeng Yang Station, Dr. H. G. Underwood's Work, Seoul, Dehra High School, Woman's Society Synod of Ohio, "Missionaries from Steuben Presbytery," "Springs in the South-land," 1899.

Now about forwarding parcels to missionary friends. They would often reach their destination quicker if you sent them to the Mission Rooms as soon as ready, without waiting to write preliminary questions and then writing again more questions. Pay expressage to New York and write a letter to the Treasurer of the Board telling what you have sent and its money value, and asking for your bill of further costs. Shipments are going from time to time to all fields; if your package is moderate sized it will be a small expense to get it with a regular shipment across the Atlantic. Cost increases when it reaches port on the other side and is forwarded by express. Finally, in every case of doubt, consult the permanent note on the cover of this magazine, fourth page, at the bottom. It appears that some have never read it.

OUR MISSIONARIES IN PERSIA

AND POST OFFICE ADDRESSES.

Mrs. C. S. Blackburn,	Urumia.	Miss Lillie B. Beaber,	Tabriz.	Miss Cora Bartlett	Teheran.
Mrs. Fred'k G. Coan,	"	Dr. Mary E. Bradford,	"	Miss Annie Gray Dale,	"
Miss Jennie Dean,	"	Miss G. Y. Holliday,	"	Mrs. Lewis F. Esselstyn,	"
Mrs. Benj. W. Labaree,	"	Miss Mary Jewett,	"	Mrs. S. M. Jordan,	"
Dr. Emma T. Miller,	"	Mrs. M. Demuth Schermerhorn,	"	Dr. Mary J. Smith,	"
Mrs. Wm. A. Shedd,	"	Mrs. S. G. Wilson,	"	Mrs. Jas. W. Hawkes,	Hamadan.
Miss Mary Van Duzee,	"	Mrs. J. N. Wright,	"	Miss Annie Montgomery,	"
				Miss Charlotte Montgomery	"

In this country: Mrs. Turner Brashear, Petersburg, Ind.; Mrs. Geo. W. Holmes, Minneapolis, Minn.; Miss S. Leinbach, Montgomery, Pa.; Miss Medbery, Oneida, N.Y.; Mrs. J. L. Potter, Ledgewood, N. J.; Miss Grace G. Russell, Clifton Springs, N. Y.; Miss Schenck, Perth Amboy, N. J.; Mrs. Wm. S. Vanneman, Salem, N. J.; Mrs. J. G. Watson, San José, Cal.; Dr. Jessie C. Wilson, New Wilmington, Pa.

A FEW WEEKS WITH OUR SISTERS IN THE VILLAGES OF PERSIA.

Tour, April 11 to June 7, 1899.

How one pities them as she listens to the Moslem woman bewailing polygamy, or sees the ignorance of the so-called Christian woman who folds her hands on her breast as she stands before you, while you urge her to be seated, saying: "What! sit before the wife of a priest!"

Creep with me into the dark, windowless rooms—sit by the ovens where they are baking, or on the roofs where they gather, or go to the spring where they are coming with the water jugs. We shall have chances to talk with them or read to them in all these places. Or we may stay in the room where we have set up our *penates* for a night, and they will gather and crowd until you are well nigh suffocated.

Hear some of the things they told me. One village woman said: "My husband is away at the city visiting his three wives there, he has four here. Is it *true* that in your country a man can have only one wife?" Another said, "Islam is a thing of the past. There is no Islam any more. My husband brought me out to live in this village. I wish he would take another wife, so that he would not want me and I could go back to my father's house. Take me away with you, won't you?" And a third: "My husband got angry at me, pushed me out of the window (12 or 14 ft. high), and tore out three of my braids of hair"—(a favorite way of enforcing a husband's authority I think, from the many times I heard of it).

In one place they gathered in a wild mob, crowding a roof which commanded our windows until the woman of the house came out and begged them to go away lest the roof fall in. There were a number of large boys among them who came across a covered gateway and peeped into the windows. It was quite impossible to open the door of the tiny room so I sat in front of the long, open window and the lady of the manor, sitting by me, shouted out to them bits of

"The hateful wooden head-dress."

information which she gathered as we talked. One woman gained entrance by pleading with the doorkeeper in this wise: "I am afraid I shall not see her, and that it will remain in my heart, a life-long regret." I gave away a few pictures and can only hope that I have, as Persians say, "beaten down the track" for the next missionary woman who shall pass that way. Once before, in my sixteen years in Persia, I have been among such a wild, curious people.

But in nearly every village I had free

and delightful opportunities, meeting and talking with numbers. The Book would be introduced in various ways. Perhaps they saw it lying on the table and asked about it; or I asked if they could read, and they would return the question, or some point in the talk would send me to it as authority. Once a woman said in wild enthusiasm over my gold-capped teeth, "Wonderful! you people can do everything, *everything*, except raise the dead." So I replied, "Our Lord can do that; come and I will read you about it." But she did not follow me into the room where they were baking, our hostess with her daughters, her "bride" and some of the neighbors being gathered about the heated oven against the side of which they were clapping the flat loaves of bread. Others gathered, and one or two young men peeped through the cracks of a door which opened into the next room. Presently a boy of eleven or twelve came and leaned against his mother as I read the story of Lazarus. The mother kept anticipating the progress of the story, saying: "Now He is going to raise him from the dead," etc. She told me proudly that the boy was going to school and I said to him, "Would not you like a book?" "No," said the mother quickly, "you want to turn him from his religion." But a wish to have the book took possession of him and he followed us about until he carried off a Gospel in triumph. They were a family of sayids who had come from Khonsâr, which in its picturesqueness reminds one of some Alpine village. It climbs a hill and down through its principal street flows a stream of beautiful water which issues from under the mountains that stand so near you would almost think, as you walk the roof at sunset, that by throwing out your hand you could touch the snow patches clinging to their steep sides.

"About the heated oven and flat loaves of bread."

[The oven is below the circular hole; the long stick is an iron hook with which to draw out the baked bread. See description, Woman's Work, Oct. '92, p. 271.]

More than once Moslem women said to me, "You Christians follow the precepts of your religion. We do not."

More than once Armenian women said, "Happy you! You can go with your husband—travel about. Look at us! We live and eat and die here where we are. We cannot read. What do we know? Let it not reflect on you to mention women and animals in the same breath, but we are only animals." And in many places, their shameless talk made one feel that creatures without speech are happy in not being able so to defile their tongues.

There were brighter lights in parts of the picture. In one village a soldier who had been in Hamadan ran to the Mullah saying, "The sahib who preaches in the church at Hamadan has come," which resulted in Mr. Hawkes' calling on the Mullah and having a good talk with him. At another place a bright little woman repeated, with some emen-

dations of her own, the Bible stories which Miss Montgomery had told her when she stopped there last year. I recognized "The Prodigal Son," and if she *had* transformed the "brazen serpent" into a "golden" one, as all the higher critics will agree that does not affect the value of the symbol and its teaching.

In that wildest village of all, the woman who seemed to be the person of greatest authority there had attended service in our church at Hamadan, and in one small Armenian village, where not one woman was a reader, I found a lovable woman who had sent her eldest son to Lilahan to school last winter. Agreeing with the lad's father that he should go to her native village on business, she had said to the boy, "And then go on to Lilahan and study, and I will make it all right with your father." The plan was carried out and the boy proved the brightest pupil in the school of 102. Four brothers he has, and this poor uneducated village woman said to me, "They belong to God. He gave them to me to train for Him. When I say this, the women laugh at me, but it is true, is it not?" At evening she took me into the tiny enclosure where she was milking the sheep and goats, four of the five boys helping her by catching and holding the refractory animals during the operation, while the baby wandered about among them throwing his arms around the neck of this one or that one and kissing them. Late in the evening, some women brought a little bride to wonder with them over our simple journey furniture—folding beds, chairs and table. Two years the child has been married and is now nine (9) years old, the daughter of the village priest. On her head was perched the hateful, tall, wooden head-dress which distinguishes the married women, under which her pretty, childish face seemed sadly out of place.

But I shall trespass on your patience if I try to tell all—how, in Armenian villages we stayed with the priests, and in one Moslem town were refused a lodging but were at last sent to a castle in the outskirts of the place, where the man who gathers taxes for the Zil-i-Sultan stops, and where the strongly built towers and loop-holed wall show that sometimes he has need of defence.

More than a passing notice is due to the noble work of the C. M. S. missionaries in Ispahan, where a few days spent with the earnest spirits at work there gave us new enthusiasm and an uplift which I trust will be a help to us for many a day.

Belle Sherwood Hawkes.

Summary.

Hamadan to Ispahan.

Traveling days, going	17	days
" " returning	19	"
No. of *farsachs*, 131½	526	miles
Average " per day, 3.65.14.6		"
Villages visited, Armenian	10	
" " Moslem	20	
Cities "	2	

MEDICINE VERSUS SUPERSTITION IN TABRIZ, PERSIA.

For ten years a woman with a chronic nervous trouble has often come to my dispensary. She usually wants her prescription filled, which she says keeps her from jerking to pieces. Not long ago she appeared with a severe toothache. She said the pain was so bad it came out at the top of her head, that she had suffered for three days, and would I take the tooth out? I looked at it, and just as I picked up my forceps her mouth went shut like a steel trap, and giving herself a shake she rose from the chair. In great surprise I said, "What is the matter?" Jerking her thumb in the direction of Khana, who was putting away some towels, she exclaimed, "She sneezed." Nothing could persuade her to disregard that evil omen, and she went away and suffered three days before she came again and had the tooth out. Once, in a village, a man came to have a tooth pulled who said I was the fourth to whom he had applied, but, always, he himself or some one in his presence had sneezed and he had been obliged to defer it.

People here consider every disease a wind. It may be a hot or cold wind, or named from where it is supposed to originate. A medicine may cause a wind to move from one part of the body to another, but one is constantly asked to give something to entirely expel it. An

Armenian refugee came for me to treat his suppurating ear. There was a large perforation of the drum, and when I used the air bag the wind suddenly whistled out and startled him. Springing to his feet, he threw up his hands and exclaimed, "Praise to God, the disease has fled."

A few days before the tenth of the Moslem month of mourning, I was called in the early morning to a Mussulman house. A Persian doctor had preceded me and, as he could not know the real condition of the woman, had given a medicine to quiet pain and sent for me. The patient's friends were greatly troubled, but I knew it was only a question of time for my own medicines to act and the effect of the other to wear off, when all would come out right. Every few moments some relative or neighbor came in and each had some suggestion to make. As it was a time of special religious fervor, these ran to prayers and incantations rather than to medicines. It was decided to send to a woman who had made the pilgrimage to Mecca and ask for some remedy. She came with something carefully wrapped in a paper. The directions were that she and the patient wash themselves as if for saying their prayers, and this they at once proceeded to do. She then brought the Koran and, resting it on the head of the patient and planting her foot on the small of the woman's back, repeated certain Arabic prayers, at the same time drawing several circles about the sick woman. Then, taking the charm, a small brass padlock and key, out of its wrappings, she dropped it in water and gave a glass for the patient to drink.

I knew the termination was imminent and hoped it would come before this ceremony was complete. It pained me as I heard them calling on all their holy ones and leaving out the one Name given among men by which help could come. I had told them I had asked for Christ's blessing on the medicine, but they were so taken up with their own invocations they gave it little thought.

A moment after drinking the water the child was born. As it did not breathe, the attendant said, "It is a girl." This was in order that the mother should not feel badly if the baby was really dead, but when it began to cry she ran to tell every one the glad tidings that a son was born.

A woman brought her daughter of fourteen to the dispensary. She told me she had given her to a husband three months before. He was a bowed old man of seventy who walked with a cane, had two wives and eighteen children or grandchildren. The former wives had risen against this new favorite and, finding she had a scalp disease, they taunted her with it. This had led her to seek a cure. They set fire to her room, burned her clothes, stole her ring, gave her poison, and every day consulted the fortune tellers to see if something evil could not be brought upon her. The mother said they had not killed her because a daughter of the old man was her own daughter-in-law and, for the sake of *her* honor, they had not gone to extremes. She said this all in a fierce, defiant way, and as I looked horrified she exclaimed, "Now rise and kill me for giving my lovely daughter to such a place."

"Has she no father?" I asked.

"Yes, he is away in a village, and her brother is in Mecca, and when they return they will kill me for throwing her in the fire." Just then the girl remarked that her stomach was revolving, and the mother said, "It's that witchcraft again. They won't let you alone even here."

As I tried to show her how dreadful it is that in their religion such things are allowed, she fiercely struck her forehead with her hand, saying, "Thus it was written. It is her fate imprinted on her brow."

Mary E. Bradford.

Dr. Bradford saw 2,456 patients and made 264 medical visits, at Tabriz, during seven months of last year.

To Dr. Mary Smith's "intolerance of dirt" is due much of the surgical success in Teheran Hospital. Four thousand Moslem women visited the Dispensary last year. Prejudice has so far yielded that some of them would enter the hospital if there were accommodations for women.

Dr. Emma Miller of Urumia received 1,039 dispensary patients and paid 62 medical visits in nine months of last year, besides giving aid in the Hospital.

IN THE PERSIA MISSIONS.

Missionaries (men 17, women 30)	47
Native force (ordained 36)	256
Out-stations	129
Churches	24
Communicants	3,053
Schools	98
Patients treated, '97–'98	43,883

URUMIA field is confronted by as great a crisis as it ever faced. The Russian Mission has persistently harried Nestorian Christians by the temptation of political protection and worldly prosperity. In its decay the Old Church, which for centuries has resisted Mohammedanism, now yields to this temptation, and 15,000 of its members have enrolled under the Greek Church banner. "The evangelical churches among the Nestorians have stood firm, but the Russian movement has played havoc with the work of Roman Catholic and Anglican missionaries." Urumia field extends to the Tigris River, and includes about 20,000 square miles.

GOD'S PROVIDENCE IN THE WEST PERSIA MISSION.

From an address by Dr. J. P. Cochran at the celebration in Urumia, March, '98, of Miss C. O. Van Duzee's 30th anniversary of missionary life.

. . . On such an occasion as this, it behooves us all to stop a moment and consider some of the more striking events in the history of our mission, to behold what God hath wrought, and from such considerations to learn lessons that come to us.

Up to 1831 no Mission Board had visited the Nestorians. Only such reports as were made by passing travelers had come to the notice of those interested in missionary work. The glimpses thus obtained, however, of this interesting people, who so long and tenaciously had held to the faith of their forefathers amid storm after storm of persecution, were such as filled the hearts of many with a desire to know them better and, if possible, help them to a higher life. In pursuance of this, the American Board commissioned Messrs. Dwight and Smith of Constantinople to visit the Nestorians. When these gentlemen reached Urumia, the plague was raging, and it was not advisable for them to tarry long. They visited the villages of Gavelan, Cosie, Geogtapa, Ada, Ardeshai and Tekka. This plague had followed in the wake of the Russo-Persian war of 1828–9. The Shah had lost the larger part of his Armenian subjects, and not a few Nestorians. The visit of these two holy men, especially at such a time, was like that of angels to these people to whom never before had any one come with a message of peace and love and sympathy from Christians of the New World. Their report was such that steps were immediately taken to establish a "Mission to the Nestorians." It was not until 1833 that a suitable man was found to fill a post which required so much of privation, exposure, prudence, wisdom and, above all, of unwavering faith and deep piety. Of Mr. Justin Perkins and his wife, you know. . . . The serious illness of Mrs. Perkins well nigh broke up the mission. Arriving at Tabriz Aug. 24, 1834, she continued at the point of death for several days. But God was not going to allow this first lady missionary who had reached the field to be taken away. He rebuked the disease. It is only this winter that we have heard of her death.

November, 1835, a little party—Dr. and Mrs. Perkins, Dr. and Mrs. Grant—entered Urumia. It was raining drearily, and the *sheah* was peeling off the walls and littering up the streets and yards, very much as it does now, and the water spouts were pouring off the muddy water. You will notice, here, that there was no *pishwaz* and lunch "at the Bridge," and their future homes were not warmed up and made bright for them by missionary colleagues, eagerly anticipating their arrival. They came right to these premises and opened the first school in the front basement. Four years after, Mrs. Grant was laid to rest in the Mart Mariam churchyard. So here where the Magi* after their visit to the infant Saviour were buried, the first lady missionary to these people rests.

Of the careers of the first two men much could be said. It suffices for our purpose to-night simply to state that God directed the selection of them, as was proved by their peculiar fitness for very difficult work. Both were men of strong character. We, to-day, may well praise God that the establishment of our mission was entrusted to such as they. So, too, the pioneers that followed were worthy men.

. . . Our missionaries found about 25,000 Nestorians in Persia and 75,000 in Turkey, sunk in degradation. There were no merchants among them and few artisans; all were peasants. They had no books in the spoken language, and only those read the written language who were priests or deacons. But one woman in the whole nation, the Patriarch's sister, could read, and she but poorly. This, then, was the condition of the great Syrian Church that once numbered its twenty-five Metropolitans and sent missionaries all over Asia. The welcome given to Russian priests a few months ago was a mere circumstance to that which was extended to our missionaries.

To-day the scholars in our own schools number nearly 3,000, but the influence of our educational work has not been limited to our community, for schools are the common thing now in all the

* The Nestorian tradition, tenaciously held.

villages of Urumia. Many adults have learned to read, chiefly in Sabbath-schools. The Press, which began its mission in 1844, has ever since been active in disseminating helpful literature, the Old and New Testaments, text books, commentaries and periodicals.

A glance at results of evangelistic labor speaks for itself. Probably about 5,000 souls have joined our church since the first communicants were recorded, twenty years after the establishment of the mission. Dr. Dwight, who revisited Urumia in 1861, remarked, "I liked the appearance of the preachers, I admired the spirit of many of them, and was moved by the fire of their eloquence though I understood them only through an interpreter." From that time to this, many strong men have been added to their number. I remember well the impressive and eloquent sermon preached by Deacon Yonan in celebration of the death of Dr. Perkins as well as thrilling speeches which others made. Whereas, at first, people had to be paid to come and hear the Gospel or to send their children to the schools, at present annual contributions of our community amount to the good sum of *tomans* 1,726; or, if we add to this what the students pay for board and receipts of the medical department, over 2,700 *tomans*.

In 1880 the first hospital* of any kind in Persia was opened.

The changed position of educated natives in their relation to government officials and to the land proprietors is one of the most striking of all the great changes that have taken place. This is especially true of medical men, who have attained a standing among local officials which could never have been dreamed of by the most enthusiastic native friend of the mission at its establishment.

All of the changes, as we know, have come after hard, unceasing work and after battling against the powers of darkness. In the winter of '45–'46 clouds of persecution arose, shutting in the whole sky. Mar Shimoon, driven to Urumia by the terrible massacres of Badir Khan Beg and Neurullah Beg, left no stone unturned to have our mission banished. Orders were secured to close our schools. The governor came in person and closed the Press. In many a village and hamlet fervent prayers were being offered for the integrity of the work. Malicious reports reached the ears of the Shah. The British and Russian ambassadors expressed a doubt as to our being able to remain when so many had sealed the petition against us. At this crisis and after everything that human ingenuity could think of had been done, the dauntless pioneers assembled for special prayer. The footman who used to bring the mail from Tabriz was overdue. Fears were entertained that this mail of all others was robbed, but even while they were yet speaking a knock was heard on the gate and the letters so anxiously looked for were received. God had answered the prayers of His servants. The tables

GATE OF WESTMINSTER HOSPITAL, URUMIA.

* Dr. Cochran in charge.

were turned. The governor was ordered to send Mar Shimoon to Tabriz and to give the spiritual teachers from a distant land full right to continue their schools and press. As a further seal of God's approval, richest revivals followed which produced a profound impression.

Once more, some years later, this same Askar Khan closed the Press. Not many days after, when commanding an expedition against a rebellious chief in Mergawar, he was assassinated in his tent. Moslems and Christians looked upon this as direct judgment for his enmity to the "People of God." His brother, the Ikbal e Dowleh, and all his immediate relatives have ever since been among the mission's fast friends.

MISSION PREMISES, URUMIA. 1835–1899.

In 1880, tens of thousands perished from famine all about us. Appeals were made to the Christian world and Christianity did not fail us at this critical period, but sent the gold to save the perishing. Almost no Christians lost their lives. "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee."

Following this came the invasion of Kurds under Sheikh Obeidullah, threatening all Christians with plunder and massacre, but here again the Gospel and the missionaries were used to save the Christians and the city also. "Who is wise and will observe these things, the same shall understand the loving kindness of the Lord."

Much could be said of wonderful providences at this anxious period, but time will not permit the mention of more than one or two. Letters for all Christian villages nearest the mountains were given us by the Sheikh, commanding his forces not to touch them. In every case but one of the twenty-two villages this order was respected, and in this one the property carried off was returned as soon as we informed the Sheikh. Mission premises in the city and at the college became the asylum for not less than 600 people, not a few of whom were Moslems. The people who obtained this protection brought their property, their sheep and cattle, and, although it became one of the most difficult of our duties to get the animals and the people watered, none who had come to this place of refuge were lost. God guarded those who had put their trust in Him, and the wild, hordes never actually did us harm.

After the Kurds had withdrawn, a large Persian army had come from Teheran, commanded in person by the Prime Minister. Great as the danger was from lawless Kurds, the bitter enmity of the Persians who were only too ready to lay the blame of their misfortunes on Christians was even more to be dreaded. The wildest stories were circulated, making us out to be responsible for the coming of the Kurds. Many of our best friends among the Moslems believed these reports. The ears of the Sadr Azam had been filled with them. At this juncture, Clement* was the means of discovering a friend in need and none too soon. While our hostler was taking the child out to ride, General Wagner,† now known to us all, came across him and asked him if he were not a European child and told the servant that he wished to meet us if we were foreigners. He was the only Protestant officer among the European drillmasters with the army, and as soon as we met him, he used all his influence in correcting the wrong impressions which were being made upon the officers. He also arranged for a call upon the Prime Minister and when the latter, with several hundred horsemen as his escort, marched

*Dr. Cochran's eldest son.
†Austrian drillmaster in Persian camp.

around our college walls to examine "the fort" erected by us, where we had given such "efficient aid to the attacking army," General Wagner was along to correct the erroneous impression which had been received.

The day that the Prime Minister was to take his departure we called upon him in a body. Nearly every one of note in town was in attendance on him. We expected a very cool reception; instead, he arose before all those who were condemning us and who daily were insulting us, and shook hands. Soon he produced a telegram from the Shah, which read about as follows: "His Imperial Majesty, Center of the Universe, to which all men make obeisance, the Shah-in-Shah, may his soul ever live, commands me to instruct you to look after the welfare of the American missionaries in Urumia, and to put them in charge of the governor with directions that he see that they enjoy every privilege and protection. (Signed) Minister for Foreign Affairs." As the Sadr Azam read this telegram in a loud voice, and with the solemnity and deference due to a command from his sovereign, every one gave closest attention. Then turning to the Ikbal e Dowleh who alone of all those present, but ourselves, was given a seat, he said: "You hear this command of the Shah's. If anything befall these gentlemen, I shall require every hair of their heads of you." God in his wisdom and mercy had sent this message at exactly the right moment. Had this telegram arrived an hour later, when the Sadr Azam had left, the effect would have been very different. It seems that Dr. and Mrs. Shedd's letters, giving an account of the precarious condition in which our mission stood at the beginning of hostilities, had reached Mrs. Shedd's brother, Gen. Rufus Dawes, who was then a Member of Congress and of the Committee on Foreign Relations. Through his instrumentality, the Secretary of State telegraphed the United States Minister in London, directing him to lay the affair before the British Government and request that their ambassador at Teheran should see the Shah about it.

AMERICAN MISSIONARY GRAVES AT SEIR, URUMIA.
Memorable spot—more than thirty stones bearing such names as Wright, Stoddard, Cochran, Rhea, Thomson, Shedd.

And yet again we see the mercy of God shown to the missionaries in the fact that thousands upon thousands of miles have been traveled by them through deserts, over the roughest mountains, amid perils of robbers and perils of avalanches and perils of rivers, yes, and even perils of wild Nestorians, and yet in no such journey has any one lost his life by accident or violence.

I am sure that the faith of all of us must be strengthened whenever we review the history of the past and behold God's dealings with us. . . .

EVERY-DAY LIGHT AND SHADE AT HAMADAN.

Faith Hubbard School goes on its beautiful way with, always, a hundred pupils, graduating four last spring. In the words of the last report:

"Like the coming of the kingdom in other regards, our work has been 'without observation.' Daily lessons, daily work, daily prayers, daily efforts after a higher spiritual life, the little daughters of the King reporting each

week how they tried to sweep well, to wash well, to cook well and have perfect lessons, and in all to be gentle, true and loving. That they succeed wonderfully is evident, when we remember that Armenian, Nestorian, Persian, Kurd, and Hebrew live together in peace."

The teachers by no means shut themselves up to their school, but make tours as they are able, and like the other missionary women of this station, they regard as their proper parish all women and girls of whatever religious faith, living in their quarter of the city. They also include the village of Sheverine, two miles away—and this introduces the subject of "The Sliding Carriage," as the novelty was called by wonder-struck Hamadanese.

To be able to keep up regular visitation at Sheverine through snow and bitter cold of the Persian winter was the motive for having a sleigh. The scheme arose with the two Canuck members of the station, and through their experience and energy all obstacles were vanquished. The sleigh was built from dry-goods boxes and, if any one will take the trouble to turn it upside down, the name of a New York house will be found in unwonted retirement on the bottom. This vehicle has been described as "about five yards long, including the horse. The latter is white when it has been groomed and the sleigh is Gobelin blue. There was not enough paint to go all over it, so the man painted as far as the paint went. The cushion, when we don't forget to take it, is the same color as the sleigh. We have no bells, as they would not be proper for missionaries, but the Persians think the whole thing most grand."

"THE SLIDING CARRIAGE"—BOUND FOR SHEVERINE.

Hossein used to occupy the little front seat which appears in the picture, and his driving was considered as amusing as the equipage itself; but when Hosnee Yus was promoted to the post of driver, for some reason, perhaps his some twelve stone weight, he never accepted the seat, but always went to Sheverine as he was photographed, mounted on the horse in the shafts.

An eye for the ludicrous is an excellent missionary gift in Persia, as elsewhere, and, truly, at Hamadan there are sights enough which are far from funny. Such are seen by Dr. Jessie Wilson as the forty to eighty patients manage to crowd into her small dispensary rooms

daily. She says: "Hamadan is utterly unfit for children to live in; the filth of the narrow streets is something terrible to behold. No garbage is ever removed but is pitched into the streets, even dead horses and donkeys." And again: "No social calls are ever made to the homes of Persians without the family ills, imaginary and otherwise, being fully discussed and advice asked." And this from another pen: "Flies are so used to sitting unmolested on Persian faces that they must feel surprised that we try to shake them off. You see children here with a bunch of flies on each eye as large as a bunch of grapes. The poor little things have to suffer, as their mothers do not mind in the least."

A "shade" of disappointment, now, for those friends who made some contributions to provide a much-needed little vacation house in a "garden" outside the hot city, and had hoped that Hamadan Station would be occupying such a cottage this past summer. On account of rise in the price of land, the cost of carrying up walls and roofing came upon the missionaries themselves.

"Hamadan, Aug. 3: Dr. Holmes went to the city yesterday and the people were round him like a tribe of hornets. He came home almost too tired to stand, and a patient was waiting for him here. We are in the garden where we have had little outings for so many summers. Here, they call what is simply a farm, or a cucumber patch, a 'garden.' The one we bought is simply an empty field with some trees and the right to have a water supply. The house has just been enclosed; all we can do this year."

A "light" on the doctor's arduous and often sad path:—"My servant ran up this morning saying 'the king's daughter is coming up the street.' I rushed down and peeped out of the door. What did I see? Nothing but a regiment of soldiers and the lady herself seated on a beautiful white donkey led by a servant. She looked a shapeless bundle, with a black silk sheet which we call a *chuddar* wrapped around her, nothing being evident but two feet, one on each side of the donkey, while her face was covered with a heavy white veil with a diamond buckle in the back. It was not much of a show, especially as I took dinner with her only a few weeks ago and had the opportunity of talking with her. I was provided with a table, knife, fork and spoon, while she sat upon the floor and ate with her fingers. She is a very pleasant little body, however. The Turkish Consul's wife whom I attended at Kermanshah was one of the most beautiful, sweet women that I have ever seen in the Orient; so dignified and prettily dressed, so different in every way from the Persian women."

TOUR AROUND LAKE URUMIA, August, '98—April, '99.

. . . I started on this extended tour at 4.30 A.M.; the early ride in the moonlight was very pleasant. My heart was full of glad thankfulness to the God of all mercies for His unceasing goodness and for the loving way in which He had led me. The summer sunrise was beautiful, but soon burning heat from above and reflected heat from the sandy desert beat upon me. Hot winds blew over the plain. The water in the jug became so heated I could not drink it. Weary, parched and hungry, I reached the stopping place at one o'clock. Never did buttermilk and cucumbers taste so good. Never were rest and shelter more welcome.

The start next morning was earlier by three-quarters of an hour than on the first day, and the ride was along the lake shore, with cool breezes from over the water. At Sheikh Valley I rested, talked to the women, bathed in the lake and slept on the roof. As I was going down to the shore to bathe, accompanied by several village women, I drew my veil over my face to protect it from the sun. One of them cried out, "Is your face better than ours, that you have to protect it from being burned?" They were very rude and I pitied them. The third day at ten o'clock we reached a caravansarai where I stopped five hours through the heat and made the rest of the journey in the cool of the evening. At Lone Tree, where I spent that night, a carpet was spread on a low roof, and there I and the woman with me retired. The moon shone brightly and the scene in the yard

was weird and never-to-be-forgotten: men, women and children; horses, cows, buffaloes, calves, cats, dogs and donkeys; beds, cradles, boxes, bags and baggage. I slept soundly and awaked refreshed.

Friday at ten o'clock I reached the house of Pastor Yohanna in Salmas. I received a right cordial welcome from all the good friends. Hoorma, the same quaint woman as ever, said of the pastor: "He is lovely man. He is better than every man I saw in the world." I remained in Salmas six weeks, making and receiving calls and holding meetings in Ula and Old City, and with the women in eight other villages on Salmas Plain. There was much sickness and death in all of them. I was attacked by the epidemic and so lost two weeks of work, but the Lord mercifully spared my life. I was much impressed by the openness of the work in Salmas, the great friendliness of people of all nationalities and creeds, and the great need of workers.

September 20 I left Salmas for Urumia. Annual Meeting was to begin on the 25th and I had the good fortune to be a delegate. It was to me the best Annual Meeting I ever attended. Two days of conference and prayer preceding the day's business and consultation were certainly fraught with blessing, and the presence of the Spirit was with us during all the sessions. It was my privilege to remain in Urumia until February 6, doing a little of Miss Mary Van Duzee's work among Moslems and of Miss Cyrene Van Duzee's work among Armenians in the city (they being absent on furlough), and visiting Armenian and Ali-Allahee villages on the plain. During four and a half months there, I visited thirty-eight villages, some of them more than once. These visits were of various lengths, sometimes but a few hours, sometimes over night, sometimes two nights and days in a place. Everywhere I was kindly received. I found the people teachable and in great need of missionary labor, the Armenians, especially, being far more humble and tractable than those in Tabriz. There are on Urumia Plain, not including Sulduz, Dole and the mountains, thirty-seven villages either wholly or partly Armenian, in which and in the city there are between 4,000–5,000 Armenians. It is my opinion that a missionary man and woman ought to be stationed in Urumia who could give nearly all their time to the evangelization of these people. At present there is only one native evangelist engaged in this work. On the Plain there are also thirty-eight villages either wholly or partly Ali-Illahi. They are also accessible and call for missionary effort. So, instead of the missionary force in Urumia being decreased, it should be increased, not by more workers for the Nestorians, but for Armenians and Moslems, both orthodox and non-orthodox.

I shall never be able to express in words my gratitude to my heavenly Father for the privilege given me of spending those months in Urumia in the refined society and elevating influence of the band of consecrated missionaries there. Going out to the villages from Mrs. Labaree's heaven-like home, I knew that daily prayer followed me, giving assurance of blessing, and the return from each little trip was sure of a glad welcome. All too soon came the time for parting, and I went out again to dwell among the people.

I was fourteen days from Urumia to Mianduab, as I tarried ten days in Sulduz. In one of the seven villages which I visited there, I found Telly, a former school girl of Tabriz. She is married to an Armenian of the Old Church and is apparently comfortable, but she was cherishing hard and bitter feelings. It was my privilege to talk with her earnestly and to pray with her. I was thankful to see when I left that she had melted into a more humble and tender mood. In Daralakh Armenians begged for a teacher. They promised to help build a schoolroom and a dwelling for the teacher and to give wheat for his bread and fuel for cooking it.

My reception in Mianduab is beyond description in the hearty welcome I received from all my friends there, Armenian and Moslem, old and young, from men and women, boys and girls, who had been my pupils. There were daily opportunities to work for Christ, and the joy of the work drove away all weariness. In addition to my old friends, I gained some new ones in the persons of the wife of the governor and her retainers. The enthusiasm of her friendship was unbounded, and she did me

much honor in various ways. This all I received joyfully, in the name of the Lord, as foretelling gain in His work and kingdom. The governor himself is very friendly to Christians. On Moslem New Year's, when our helper called on him, there was a room full of men present. Some questions were asked of the helper about our religion. The governor turned to him, saying "Preach to them all you want to; you have perfect liberty," and he preached Christ there.

I am more than ever convinced that for me there is not a more interesting field of labor than that of Mianduab and vicinity. Nowhere else have I found such open doors, and nowhere else the people so ready and willing to be taught.

In the town of Mianduab itself there are only about seventy Armenians, all friendly. There are a thousand Jews, and they are restless in their own religion, and only awaiting the preaching of the Gospel in the power of the Spirit to become Christianized. There are three thousand Turks and three thousand Kirmanhis. Besides, Mianduab is the center of many surrounding villages where the missionary receives a glad welcome. It is just on the edge of the Kurdish country, and the Kurds are worthy of our attention.

A visit from Mr. Coan, on his way home from his long tour, was one of the bright spots of my sojourn in Mianduab. I left for Tabriz April 11; spent the first night at Rock Spring with a family who have become interested in reading the Bible; remained two nights in Maragha, coming on to Ajal Shar, where I had a good work. I reached Tabriz April 17. During the eight and a half months of my tour I made eighty visits to sixty-two villages and towns and preached the Gospel to about 1,600 souls, including Urumia and Mianduab, where I made long stays. The entire expense of the tour was about $161.40, an average of sixty cents a day or ten cents a person. *Mary Jewett.*

TWO ARMENIAN WOMEN OF HAMADAN.

We have been rejoicing over the safe going home of two saints. One, by her own count, has sat in the poor little mud room she called home for twelve years. [I think perhaps the time appeared longer to her than it really was.] We made her semi-weekly visits, and women of Sheverine who through fear of the priests would not dare come to meetings at the school gathered at her house to hear the Word of Life. Only a little while ago I said to Mrs. Hawkes: "I wonder if the Lord means to keep her there till every woman in the village has heard the Gospel."

Her faith was firm and her patience and trust not only unfailing but wonderful. Saturday she was in awful agony, but she could say: "Lord Jesus, I have Thee, *I have Thee.* It is the Lord's will."

She died at night and her son came for me in the morning just as I was ready to go to the Jewish church, [i. e., for converted Jews.—Ed.]. He said they would defer the funeral till my usual hour of going to Sheverine, 3 P.M. So I hurried through meeting at the dispensary, which we are keeping up till Mrs. Hawkes comes back from her tour, and then went directly to the village, but the old priest had had the woman buried in the morning. I was not sorry, for the mourning was over and I had about thirty women who listened quietly.

From church, where I had a room full of women, I came back to our own service and after that visited Moslem houses till nearly noon. On my way home to dinner I called to see another who has been won for Christ.

She believed herself dying and her faith laid firm hold on the Saviour. I have not seen such triumphant gladness at any deathbed in this land. She truly rejoiced with joy unspeakable at the prospect of being with Christ. Her face was radiant and her peace flowed as a river.

Some years ago I had found Mariam low with pneumonia and did what I could for her, and she recovered. Since that time her daughter was in the school and now her grand-daughter is here.

I think this special joy of the victory of these women has been granted to us now when we have some disheartening things.

Annie Montgomery.

EN ROUTE TO PERSIA.

MRS. RHEA cabled her safe arrival in Tabriz Sept. 6. She became strongly impressed on the journey with the disadvantages of traveling with baggage, and resolved to advise missionaries to send everything possible in advance by freight and take with them only necessaries. The following illustrative experience is taken from one of her family letters:

WARSAW, Aug. 10.

Last night at about 2, we got to the Russian border and Custom House. Every one got out, and we had the most unpleasant time. I cannot describe it. Everything was opened and examined, and nobody knew the fierce, loud commands in Russian. As I stood over my open trunk I saw some candy I laid in in London for the children, and gave Miss W—— a big piece, so we were jolly, and, as she said, "looked honest as hard as we could." I never felt more innocent until the big man with his big hands went through everything to the bottom. Napkins, tablecloths, half a dozen little remnants, five-cent blue muslin, were held up, sniffed at, condemned and laid aside. The cotton flannel was long and carefully considered and laid out, but finally thrown down. The tin pan was looked at and knocked on with fiendish glee, but thrown down. The doll "Rosebud" was held up and glowered at, and *she* looked scared; and when they finally concluded not to confiscate her I took her in my arms and hugged her! The napkins, etc., were taken to a counter and weighed, and nothing I could say or do made any difference, and the time was going. Dr. said to pay whatever they asked and do whatever they said, and still they delayed, weighing other people's things, etc. I got anxious. Trunk open, trays scattered, loud talking, and no card pasted on. At last I went the third time to the weighing place. The man in charge seemed to ask, "Where are these from?" and when I said "New York," he put on a good-natured look and with a grunt pushed them to me, and my silly and fierce battle was over. When I went back to my trunk I thought I never could pack it again, and day was beginning to dawn in the East and people getting into the train, but, with Miss B.'s help, by main strength we crushed the things together, forced down the lid and ran aboard, with the porters calling after us. . . . It will all have to be gone over again at the Persian border.

JAPAN.

MISS MARY PALMER of YAMAGUCHI wrote from WAKAYAMA, August 12:

At Wakayama, a city of over fifty thousand inhabitants, in a home of a member of the Cumberland Presbyterian Mission, we four spinsters are enjoying our summer rest. Every day we go to the sea for a dip, which usually consists in our standing as firmly as possible on the sand and allowing the breakers to either roll over us or roll us over, either process being equally amusing. My friend here has a Japanese house which can be thrown into one large room by the removal of paper doors. It is in a garden of beautiful pines.

I came expecting to spend a few days and then go to Arima where an annual conference is held, but the mountains around Arima began to emit such fearful groans I thought best not to add any burden to such a disturbed region. For three weeks they have had almost daily

EARTHQUAKE SHOCKS AND FRIGHTFUL RUMBLINGS.

The papers report forty-one shocks one day, and many days, fifteen, twenty or more, so although the experts sent down by government say there is no immediate danger, I should not consider Arima a good place for nerves. A letter from Miss Bigelow, at Karuizawa, tells of an alarm they had, caused by several loud explosions from Asama, the volcano near

there. It seems that all Japan must be suffering from internal disorders.

A VISIT HERE FROM MR. IBUKA,

President of the Meiji Gakuin, was a treat. An audience was drawn by the city band, consisting of a cornet, one or two horns, a flute and two drums. Not being accustomed to the hymn tunes they attempted, the music, as music, was not an overpowering success, but as an attraction to a curious public it was powerful and Mr. Ibuka had a good and quiet audience. The next morning he talked to Christians in one of the missionary homes. He spoke of the growth of the church and told of his own conversion the year after the first church in Japan was organized. He said that when sure he believed in the Christians' God he applied to the elder of the church for baptism. The only question asked him was, "Are you ready to have your head cut off?" Having replied that he was ready, he was told to remember that attaching himself publicly to Christians might mean *that*, and that he ought to be willing to lose his life for Christ if need be. After telling this story he merely said, "Brief examination, wasn't it?" That night Mr. Ibuka gave a talk at this house to inquirers; eight of those invited came.

Mr. Ibuka's recital of his early experience aroused the memory of the pastor here. He was put out of his home on becoming a Christian, but was so dear to his mother that, even before she became a Christian, she had to call him back.

A THANKSGIVING OCCASION.

Since the new treaties have gone into operation, government has decided not exactly to assume control over the different religious bodies, but requires that all new chapels and churches, with the name, history and ability of the one to take charge be reported, and in a way promises protection. The pastor thinks this a cause for thanksgiving and so invited all of us six foreigners to his house yesterday morning to have a *kansha kwai*, or thanksgiving meeting. After praying himself, he called on his mother to pray. In the first of her prayer she thanked God that her son was honored with being allowed to work for Him and asked that he might be helped to do it all for God's glory. It was touching and beautiful; that old woman who, when her son first declared himself a believer of the true God, turned him away from home and heaped abuse on him, now thanking God for honoring him with what she once thought a disgrace to their high-class family.

After the meeting, Mr. Aoki, the pastor, thought it appropriate to show us some of his father's old swords and how they were used. He belonged to the *Samurai*, and from the time he was large enough to begin to handle such things he had done nothing but practice using the bow and arrow, sword, spear and like instruments. It was very interesting to us to watch him. Every movement of the body, even to the slightest turn of a finger, had fixed rules. He said that when two men began to actually fight one would say, "I am so-and-so, of such a clan, who are you?" After sufficient introduction, the fight began.

The pastor has a lovely Christian home and their greatest cause of rejoicing, even to the old grandmother, is its being a Christian home.

———

[The following letter was received too late for "Japan number."]

MRS. PORTER wrote from KYOTO June 22:

I must tell you of a mothers' meeting held by Miss Urquhart, principal of the Marguerite Ayres Kindergarten. These women are not Christians. Twenty-one came out, all wives of officials, physicians, lawyers, etc., *intelligent* women. The subject was "Loving obedience and how to secure it." As that word "obedience" is a stranger to Japanese children, it was thought by this earnest teacher a subject to help the women. She began by saying there were many methods employed to secure obedience: bribing, punishing, threats, fear, love. Every woman present, except one, acknowledged to using the first four. The exception said: "Before I became a Christian I hired my boy to be good, but now I find love is the great method, praying with and for him, and teaching him obedience for love's sake."

Can you imagine the effect of the talk upon non-Christian women? The leader said, "Only a Christian mother can pray with and for her children," to which they assented, some with an inclination of the head, others audibly.

THINGS TO BE SEEN AT FOX TEMPLE.

Saturday we take a day of absolute rest, going into the country. I wonder if you would be interested in our last week's outing.

Mr. Porter, our Japanese girls (assistants in school and Bible work) and myself, went to one of the most famous places about Kyoto, Inari Temple (pronounced E-nah-re). We enjoyed the beautiful rest on the mountain, far off from the clanging of the temple bell and incessant clapping of hands, constant reminders that men and women *must* worship something. I say "far" away from the temple, but it was impossible to go so far that we could not see hundreds of prayers written on slips

of paper and tied to little bamboo sticks which were stuck into the ground all along the path leading to the various shrines. This is the famous Fox Temple and on Inari Mountain are many shrines with their little plaster foxes, and many worshipers.

As we came away late in the afternoon, the last person we saw at the temple was a beautiful woman who stood at the foot of the steps clapping her hands and praying audibly. Once she looked up as we passed and the sweet, sad look in her face made me feel like approaching her and telling her of her vain hope in worshiping there. I could but feel that the compassionate Saviour heard her prayer, because she knew not the True Way. It is a delicate matter to interrupt the devotions of an idol-worshiper.

AN INSIDE VIEW OF ITINERATING.

[By special favor, we are permitted to share the following letter with our readers for whose eyes it was never intended, and without the knowledge of either the writer, Rev. B. C. Haworth, or his wife, to whom it was written on one of his many itinerating trips.—Editor.]

Hotel "Imuraya," Uwajima, May 18.

. . . I am just arrived here after a pleasant sail. The scenery is like that of the Inland Sea, islands all the way, in places charming. The town looks rather old-fashioned, like Kanazawa when we first saw it. I can see the castle from my window, very near.

I held a communion service last night at Yawatahama, followed by a public lecture lasting till after ten P.M. There are five seekers, according to Mr. Sakai's statement. One of them has been a terrible drunkard and his reformation surprised the community. He came out to the meeting.

On the boat this morning a man visited me in my room and we talked a long time about religion. His home is at Misho, a place farther south. He promised to study the Bible and to visit me in Osaka, as he frequently goes there on business. He heard something of Christianity some years ago. I have no doubt the seed then sown is now waking to life. Another man, the business officer of the boat, joined in our conversation. He was the first convert baptized by Mr. Lambuth when he began work in Uwajima. His light is practically hidden, but he seems to have a genuine faith in God and will, I trust, return to his church duties.

This work abounds in unlooked-for opportunities of sowing the seed anew, or of giving a fresh impulse to stumbling faith. I sigh because of my slowness in perceiving these opportunities and my want of skill in turning them to account. But there is nothing in my experience which surpasses the pleasure which accompanies every such effort. Truly

THE MASTER WAS RIGHT

as to the way of real *life*. To cast away is to receive in more abundance. My home is my haven and my delight after the flesh, and to leave it is always a cross. But in spite of privations, the irksomeness and often pain of body involved, in these trips I seem to be happier than in any other situation. This must be God's way of saving me from the temptation to enjoy my home at the sacrifice of duty. If the time ever comes when you can be my companion in this work I know my joy will be increased. But yours is now the real burden and yours the work which makes my work possible. This should comfort you for the cross you have to bear in having the care of the home so entirely in your hands.

INDIA.

Mrs. Jas. Alexander wrote from Allahabad, July 18:

A few years ago I wrote of our having found upon one of our itinerations a native Christian woman, by name Mary, living in a village far removed from any mission station.* With true delight she received us and said the Lord had at last answered her prayer in sending a missionary to her village. Upon two subsequent visits we were welcomed, she buying for free distribution in her village a number of Gospel portions and tracts.

I now write to tell you that just previous to our return Mary entered into the joy of her Lord, before going hence

CONTINUING TO TESTIFY

to His power to save. To those about her she gave directions in regard to her burial, so was laid to rest in village ground not far from her dwelling, this duty being performed by relatives and friends not yet Christian by profession. It is now hoped that a definite arrangement may be made for having a catechist and his wife sent to the village, Mary's friends having expressed a wish for instruction previous to receiving baptism, evidently desiring to follow in her footsteps—to die as doth the righteous. After Mary's death two Christian workers were shown her grave and were asked to repeat over it the words used by Christians at the burial. A wooden cross without inscription marks the resting place of the lonely woman who for years lived a Christian life, being known to all in the village as the disci-

* See Woman's Work, April 1893, p. 98.

ple of the Lord Jesus Christ. May it now be indeed that "she being dead yet speaketh."

KOREA.

A DAY FULL OF VARIETY.

MRS. D. L. GIFFORD wrote from SEOUL June 6:

To-day's happenings may be of some interest, though nothing out of the ordinary has occurred except that the day began with the departure of Mr. and Mrs. Moffett for their home in Pyeng Yang. They were married last Thursday at the girls' school and remained over Sabbath with us, starting this morning on their overland trip of almost 200 miles, Mrs. Moffett in a chair and Mr. Moffett on his wheel. We were having light showers of rain, but at this season, if a journey of some days is to be undertaken, one cannot stop for showers as they are to be expected at any time.

Several ladies of our mission were here to see them off, and the school girls came up and sang "God be with you" as the party rode away. After their departure I went to the boarding-school, where I have an hour's work every morning; thence to the day-school which I superintend.

At one o'clock Mr. Gifford attended the funeral service of the father of one of our Christian men. He was seventy-seven years of age. Though he had not made a public profession of Christianity, we hope he may have accepted Christ during the last months of his life when he was with his son, who faithfully presented the truth to him. The family is extremely poor, so the Christians contributed to the expenses of the funeral. There were no loud lamentations, as is the custom of these Eastern lands, nor were there the

GORGEOUS HEARSE AND REELING, DRUNKEN PALL-BEARERS

who are hired for the occasion. The coffin of unpainted pine wood covered with white muslin, was carried by friends of the family, while a number of Christian men accompanied the son to the grave, singing hymns as they went. Marriages and funerals are the two most important events in this land, and any deviation from ancient custom calls forth much comment. So this reverent funeral procession without the usual wailing mourners attracts much attention in the crowded streets.

On our way home, I and one of the Christian women stopped to visit a woman who is still in the bondage of heathenism. As we talk with her and hear her excuses for not yielding to the claims of the Gospel, we realize that her heathen life is just as dear to her as is the life of self-gratification to the unconverted man or woman at home. Not dear for any joy or comfort it brings her, but because she is not yet able to grasp the idea of anything better.

Returning home, I spend an hour examining manuscript of hymns we are having printed. As the sun sinks low, I go with our gateman into the garden to superintend transplanting cabbages. We are just finishing when a guest arrives, one of the members of the Irish Presbyterian Mission of Manchuria.

After supper, while the gentlemen discuss topics of common interest, I betake myself to the study to read proof of the hymns, and the clock strikes ten before I have finished. It has been a day full of variety, but I am much less fatigued for that very reason. It has been a day full of comfort while leaning on the arm of the Saviour for wisdom and strength to do His work in His way.

AFRICA.

REV. ROBT. H. MILLIGAN wrote from LIBREVILLE, May 11:

Two weeks ago I made a visit to a large group of towns on the Gungwe River, about twenty-five miles from this station. In these towns there are four Christians, two men and two women who once lived at Angom, became members of the church there, and were faithfully taught by the late Mr. Marling, by Mrs. Ogden and other devoted missionaries. These four are among the few

SAINTS WHO HAVE PERSEVERED

after moving away and being cut off from all religious teaching. They now live surrounded with heathen darkness, but they have kept their light shining for Christ. I found six others had been led to the Saviour through them, and they were teaching them to read. They have a regular service on Sunday, and hold morning and evening prayers in the town. They had begun to build a church, had all the material and the ground prepared. One of them, Ndongo, had taught them the hymns which he learned when a boy at Angom. At night we held a long service, and afterwards they sang all the hymns they knew. I shall not forget that singing, as they sat on the ground that dark night, a flickering torch revealing their grave, inquiring faces. They sang,

"I am coming, Lord, coming Lord to Thee."

It was the best singing I have heard in Africa. And they *are* coming. Two inquirers from there are now at this station, receiving daily instruction in the Scriptures. They work in the yard half of each day, for their food.

HOME DEPARTMENT

PROGRAMME FOR NOVEMBER MEETING. Topic: SOUTH AMERICA.

Hymn.—"More love to Thee, Oh Christ!"

Scripture Lesson.—Hidden treasure. Prov. ii.: 1-5, Matt. xiii.: 44. Yield the self-life. Paul's estimate. Phil. iii.: 7-10. Heart knowledge fits for service.

Prayer.

Hymn.—"Gather them in."

Business.

Topic.—Map Talk.—Give briefly States, peoples, religions, etc. Point out stations, locate schools and missionaries.

Questions (in present number) on Topic. (Oral replies.)

Letters from the field. [WOMAN'S WORK, March and August.]

* The Bible in So. America—three-minute paper.

Leaflet.—† "Home Life in South America," or your choice.

Prayer.

Doxology.

* How the priests treat it; what single copies—even leaves—have wrought in obscure places; some prices that have been paid, etc. See back numbers of magazines and other sources. † This leaflet is printed a month in advance.

CHENOA, ILL. *H. S. Churchill.*

Systematic Study of Missions for Young People

LESSON XIII.—PRESBYTERIAN MISSIONS IN PERSIA.

The Country.

The Persia of to-day is but a small portion of the Persia of which Old Testament history speaks, and of this small part fully three-fourths is desert. The remainder possesses a fertile soil and delightful climate.

Government.

Persia is an absolute monarchy. Shah Nasr-ed-din, who occupied the throne of the Empire for 50 years (1846–1896) extended constant friendship and protection to our missionaries. Former cordial relations with Muzaffar-ed-din, the present Shah, warrant the hope that they may still receive royal approval and good will.

The People.

Modern Persians and Europeans are alike of Japhetic lineage. Physically and intellectually Persians are the peers of their Western brethren. Their social state, however, is appalling. The masses are little better than serfs; poverty continually confronts them. As a rule, a single room constitutes the abode of a family, which not infrequently consists of three or four generations. The women are drudges, esteemed according to their ability to perform manual labor.

Religions.

Zoroastrianism, if not the primitive, was at least a very early form of worship among the Persians, who, like the Hebrews, recognized the great conflict in the world between evil and good; they expected a saviour to lead in the conquest of righteousness, and they deemed the origin of wrong to be a spiritual enemy. At length, having deified this evil spirit, they adopted the worship of the heavenly bodies and fire. Zoroaster now has but a few thousand followers in Persia.

Mohammedanism entered Persia with the sword. For eight and a half centuries it presented a solid front in conquering and cursing the land, but about four centuries ago a schism occurred.

Nestorians (followers of Nestorius of Antioch) were missionaries, and planted churches from Egypt to China. Their schools of Biblical theology and medicine became famous. They hold to a degree the faith of the primitive church.

Armenians number about 60,000. They entertain many of the beliefs and practices of the Romish church, such as the "mediation of saints," and "transubstantiation." Their priesthood is densely ignorant. What they denominate worship is nothing but formal observance of fasts and ceremonies. There are probably 50,000 Jews in Persia.

Western Mission, 1835.

In 1871 our Board received from the American Board responsibility for work in West Persia, which now extends to Nestorians, Armenians, Jews and Moslems. The latter can be reached only indirectly, but are steadily coming

under Christian influences which lead to conversion. Four men of Urumia station are sons of missionaries born in this field.

Tabriz (1873), the second station opened in the Western Mission, has a Moslem population, and the obstacles presented to our missionaries have been heavy. But a church, a Bible school, two out-stations and some efficient native helpers are substantial fruits of unremitting labors.

Eastern Mission, 1872.

Teheran, the capital city of Persia, was the first station opened in the Eastern Mission. It is the focus of Central Persia commerce. The Turkish and Persian languages are principally spoken; the former is understood as far east as Chinese Tartary; the latter throughout Central and Southern Persia and even in India. There is a small Christian church in Teheran, and services are conducted at various points for English, for Jews and for Armenians. Itineration is extensively carried on.

Hamadan (1882) has two churches in the city, one of Armenians the other of converted Moslems and Jews, and five out-stations, one of which has an organized church.

Education.

Throughout the Western field are scores of village schools under Christian direction. Fiske Seminary for young women has graded courses of instruction from kindergarten to normal, and its graduates are multiplying its salutary influence as they teach in the plain and mountain villages. Urumia College maintains separate departments of theology, medicine and academic studies. An industrial department is a recent addition. Hamadan has High Schools for both girls and boys. The Memorial School for Boys at Tabriz is conducted in primary, intermediate, high school and theological departments, and a handsome building is devoted to a boarding and day school for girls.

Medical.

Hospitals are located at Urumia, Tabriz and Teheran, and dispensaries at these stations and at Hamadan also. In Persia, even more than many other countries, the Christian physician breaks down opposition and wins the confidence of the people.

Press.

The mission Press is located at Urumia. Besides the Scriptures it prints a monthly newspaper, *Rays of Light*, and quarterly Sabbath-school lesson papers.

St. Louis. *Carl I. Ingerson.*

A DOZEN QUESTIONS FOR MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

1. Are Moslem women satisfied with polygamy? Page 269.
2. How old was the Armenian wife in the wooden head-dress? Page 271.
3. Give some glimpses of Persian village life. Pages 269–271.
4. Quote two instances from Dr. Bradford's experience. Pages 271, 272.
5. Point out striking providences in the history of Urumia station. Pages 274–277.
6. Geographically describe Miss Jewett's tour. Pages 279–281; with map, page 273.
7. What question was put to Mr. Ibuka, when a candidate for baptism? Page 283.
8. What was touching in a Japanese woman's prayer? Page 283.
9. What was a beautiful woman doing on the steps of Fox Temple? What sort of women attend a mothers' meeting at Kyoto? Pages 283, 284.
10. How comes it there is a cross set up in a village where there is no church? Where is that village? Page 284.
11. How have four African Christians persevered? Page 285.
12. What has been the influence of the woman's society on church benevolence at Chittenango? Page 288.

ENCOURAGEMENT FROM AN INLAND TOWN.

Perhaps it may be of interest to Woman's Work to know that the Woman's Missionary Society of the First Church of Chittenango, N. Y., held its Ninth Annual Praise Service July 12. After a short literary and musical programme, refreshments were served and the offering taken. This amounted to $145.66, and is for the general fund of foreign missions. With some exceptions our women make their only contribution for the year at the Praise Service.

As a society we felt encouraged, for it was the largest offering we ever received; besides, our society had recently expended $3,000 in repairs on our own church. All this will be better appreciated if I tell you that Chittenango is a little inland town of 800 inhabitants, having five churches and no manufacturing interests.

Nine years ago our offering was only $25; the second year $33; the third year $97. There has been an increase each year both in numbers and gifts. To show the influence which our society has had in the church, I may say that nine years ago there was no fixed time for mission collections, and systematic giving was unheard of. Now there are regular dates for offerings in behalf of Home Missions, Foreign Missions and the Freedmen, and a "general" collection on Children's Day is divided between other Boards of the church. Endeavor Day offering is for the support of A. W. Cooper, Siam. The Society receives annual dues amounting to about $50, which is given for Home Missions.

These facts may serve to show what the influence of a few earnest women may accomplish. Instead of diminishing the church collections as has been charged, our Missionary Society has revolutionized the matter of giving.

Ella K. Walworth.

THE LORD'S MUSIC.

["We are the keys through which the music of this divine compassion shall reach the world."—Mrs. Forsyth at Cedar Rapids, April 27.]

Deep roll upon roll the thunder muttered,
As 'twould say: "The time is here,"
And corn, in the height of tasseled glory,
Bowed its head and knew no fear.

The clouds and the darkness swiftly gathered,
And the storm came on apace,
While One was seated at heaven's organ,
Though we could not see His face.

He knew every key, and stop, and pedal,
And He used them as He would;
While high o'er the tumult sweetly ringing,
Sang a voice: "The Lord is good."

But list! do you hear the sound of music
In this favored land of ours?
'Tis God who is playing slowly, grandly,
And His blessings fall in showers.

They fall like dew of lofty Hermon
On the souls of sin-sick men,
Like rain on mown grass slowly sinking
Out of sight to rise again.

Oh! we are the keys through which the music
Of compassion most divine
Must sound to a world that's waiting sadly,
Full of hearts like yours and mine.

They die like sheep untended, wandered
From the fold so far away.
Alas! for our music has not reached them,
For we would not let Him play.

Once more is He yearning for His children;
Let Him play that all may hear,
And know of His love, who died to save them,
And bring the farthest wanderer near.

There's rest for the weary, heavy-laden,
There is joy for pain and woe;
There's love for the little children, passing
All they ever dream or know.

Strong men lay burdens down in comfort,
As they hear of Him they love,
And list to the wondrous music ringing
From the organ played above.

Emma Osborn Cleaver.

THE KESWICK WEEK, 1899.

To give any adequate account of the missionary meetings, or rather the missionary atmosphere, of Keswick would be far beyond my brief limits. Suffice it to say that every afternoon but one, when the meeting was held on one of the islands in beautiful Lake Derwentwater, 2,000 to 3,000 people gathered in the big tent to hear the news from the front, to pray and praise, and to worship the God who is almighty to save to the ends of the earth. Each morning for a half-hour missionary prayer-meeting, the lesser hall was filled with 700 to 800 earnest souls, and many were the pointed petitions offered for work, individuals and special needs from all lands.

One must remember that the Keswick Convention is not primarily missionary in its character, but, as the call reads, "For the Promotion of Practical Holiness," and that four sessions of regular meetings, Bible readings, addresses, prayer-meetings, were being held each day, and yet the 3 o'clock missionary meetings twice filled the big tent.

The Keswick teaching is just the same grand old Gospel we have always known—the love of God, the atonement of Jesus Christ, the indwelling Spirit and the inerrant Word; the grand old Gospel of our Lord and Saviour Jesus Christ—salvation through his blood, separation unto God, complete surrender of the will to God's "sweet beloved will," and a life of simple childlike faith,

that trusts Him to keep, and to conquer the besetting sins. Just the same old Gospel, but they *do it*, and urge every one to do it in the power of the Spirit.

There is no spirit of pride or boasting, no claiming of perfection, but great humility and dependence on God. Having received His word that Christ hath conquered sin and is willing to subdue it in heart and life, they trust Him to do so, claiming His promise, moment by moment, for deliverance from worry, temper, evil speaking, malice, etc., and are at rest in His peace. It was a privilege to have looked once more on the beaming faces of those who have so tried and proved the promises, and to listen to their burning words of entreaty that all would take the Lord at His word and enter into His full peace. "My Father," "my Jesus," "my Saviour" are very real words at Keswick.

It was not till twelve years ago that Keswick occupied itself with missions, as all present were supposed to be interested and working through their own church agencies, and without doubt this is true still. But one and another, called to the foreign field while at Keswick, have been sent out by special or surplus funds and are now at work. About £3,000 was given last year for foreign mission work—£700 for various specified objects, the remainder for the Keswick missionaries, five of whom, sweet-faced, sweet-voiced women, home on furlough, told of their work one afternoon.

Besides this work, for the last two years *missioners*, as they are called, have gone out to India and China to hold little Keswicks in various parts of those lands for the refreshing and stimulating of missionaries themselves, of all denominations. Testimony is not wanting that native Christians as well as missionaries have been greatly benefited by these meetings for deepening of the spiritual life.

Two hundred missionaries from all parts of the world were at Keswick this year. At the great meeting on Saturday morning, from 10 to 1, we heard perhaps a dozen of them. Japan, South Africa, Madagascar, Afghan, Hausa Land, Samoa and China were represented, and the Jews, Mohammedans and Hindus, while earnest prayer was offered by name for the lands omitted for lack of time. I give a few short notes from some of the interesting addresses of ten minutes each. Not one, I will just say in passing, exceeded the time allotted.

The words of a Hindu gentleman in Bengal to the missionary whom he had permitted to teach his women: "You Christian women hold the key of India in your hand. England sends armies to conquer our land. Why does she not send thousands of Christian women to teach ours? The mothers train the men."

Mr. Johnson's (a native African) address was thrilling as he pleaded for cessation of the liquor traffic and told of the danger in the advancing waves of commercial interest that are destroying the faith of the native in his own religions, but are offering him nothing in its place, thus leading to atheism, hitherto unknown in Africa. He read a quotation from a Mohammedan decree of some sort stating that they are preparing "to sweep the hated Christian and his Lord into the sea, and rid the land forever"—a challenge to Christendom from the false prophet.

The story of Samoa is surely the romance of missions; that island, in 1830 barbarian, now Christian, sending £1,000 last year to the London Missionary Society, and sending out scores of native evangelists, trained in the college, to the surrounding islands, many of which have been wholly Christianized. New Guinea has twenty Samoan pastors and their wives laboring among its savage tribes. Surely we may thank God and take courage. From every field came the longing cry for more laborers, and a great cloud of prayer went up during this whole week to Him who holds the hearts of men and women in His hand—a prayer wonderfully answered. Pastor Soltan closed with a glowing presentation of the joy and glory of the privilege of being fellow-workers with the Father, Son and Holy Ghost in the salvation of the world, and as we sang with bowed heads, "When I survey the wondrous cross," one after another rose and volunteered to be, to do, to go, just as God should direct. It was indeed a meeting long to be remembered—one that showed the great need, the great blessing, and above all the great Saviour. *L. W. C.*

TWENTY-FIFTH ANNIVERSARY OF AN AUXILIARY.

On many beautiful hillsides in Western Pennsylvania are to be found the old pioneer churches planted by pious Scotch-Irish settlers. These are older than the cities and towns of the section, and were in many cases log forts in the beginning, built to guard against Indians. Who has not heard of the panic caused by one of the stacked-up guns accidentally going off during service in old Mill Creek Church, in which were neither doors nor windows, only an underground passage for entrance?

Glade Run Church, in Kittanning Presbytery, is one of these historic spots, and close beside it stands the old Academy, illustrating Whittier's words:

"Nor heeds the skeptic's puny hands,
While near the school the church-spire stands;
Nor fears the blinded bigot's rule
While near the church-spire stands the school."

Among well-known students here were A. C. Good and Mrs. J. H. Laughlin, of sainted memory, and John Mechlin, at one time of our Persia Mission. It was a delight to take up the biography of Dr. Good,—*A Life for Africa*, written by our own Miss Ellen C. Parsons,—and on a perfect day in June, read the opening chapter amidst the very scenes of the early life of that heroic martyr to the faith. Then came the added pleasure of meeting at the church men and women among whom he grew up, and seeing on their faces their deep interest in the cause for which he died.

In the words of Mrs. E. D. Mechlin, mother of the missionary and wife of the former pastor, as she opened the meeting:—"Twenty-five years have passed since, on communion Monday, June 6, 1874, after service we met and organized the Glade Run Woman's Foreign Missionary Society. Of those who that day gave their names, the greater part have passed beyond the bounds of time, while those who remain are blossoming for the grave. But will the work cease when the workers fall, or shall we not rather close up the ranks and go forward in renewed effort to bring the world to the dominion of Christ? Women of the Glade Run Church, it is your privilege (is it not also your duty?) to aid in this glorious consummation."

There were several anthems given by the choir, a reading, a history of the society by Mrs. Mary R. Mechlin, and a talk on missions in Japan. At the end of the interesting programme came the Silver Collection, in which all, even to the youngest, could have a share.

Anna K. Davis.

SINCE LAST MONTH.

Arrivals:

July 4.—At San Francisco, Rev. R. M. Mateer and family, from Wei Hien, China. Address, Chambersburg, Pa.

July 18.—At Vancouver, B. C., Rev. J. N. Hayes, from Soochow, China. Address, Wooster, Ohio.

July 26.—At Fayetteville, Ark., Rev. W. N. Crozier and family, from Nanking, China.

August.—At New York, Rev. G. H. Simonson, from W. India. Address, New Albany, Ind.

August 14.—At New York, Miss Grace Russell, from Urumiah, Persia. Address, Clifton Springs, N. Y.

August 22.—At San Francisco, Rev. J. H. Laughlin and daughter from Chiningchow, China. Address, Newville, Cumberland Co., Pa.

September 6.—At New York, Rev. Geo. W. Chamberlain, from Brazil.

Departures:

July 1.—From New York, Rev. G. A. Landis, returning to Brazil, leaving his family at Wooster, Ohio.

August 21.—From Vancouver, B. C., Dr. and Mrs. W. A. Briggs, returning to Laos.

To join the Laos Mission: Rev. and Mrs. David Park, Rev. and Mrs. Jas. Waite, Rev. Alexander Waite.

To join the Central China Mission: Rev. and Mrs. James B. Cochran, Samuel Cochran, M. D., and Mrs. Cochran, Miss Nettie Moomau, Rev. and Mrs. John E. Williams.

Dr. Maud A. Mackey, to join the Peking Mission.

Dr. Edna B. Parks, to join the W. Shantung Mission.

Rev. Henry M. Bruen, to join the Korea Mission.

August 25.—From San Francisco, Miss Katherine N. Fleeson and Miss M. A. McGilvary returning to Laos.

Alfred M. Sharrocks, M.D., and wife, to join the Korea Mission

Miss Sarah Nourse, to join the Korea Mission.

Rev. and Mrs. John C. Patterson, to join the Hainan Mission, China.

August 31.—From New York, Miss Harriet N. La Grange, returning to Tripoli, Syria.

Miss Rachel E. Tolles to join the Syria Mission.

September 7.—From New York, Rev. Pierce A. Chamberlain, to join the Brazil Mission.
September 9.—From New York, Miss M. M. Given and Miss C. C. Downs, returning to Jalandhar, India.
September 11.—From Vancouver, B. C., Rev. and Mrs. Andrew Beattie, and Mrs. W. H. Lingle, returning to Canton Mission, China.
Harry W. Boyd, M. D., and Mrs. Boyd, to join the Canton Mission.
Rev. and Mrs. Chas. E. Patton, to join the Canton Mission.
Dr. Effie B. Cooper, to join the Shantung Mission.
Walter B. Toy, M. D., and family, returning to Siam.
To join the Siam Mission: Miss Edna I. Bissell, Bangkok; Guy W. Hamilton, M. D., and Mrs. Hamilton; Rev. and Mrs. Robert C. Jones, Rev. and Mrs. J. A. McKee.

DEATH:

August.—At Feira de Santa Anna, Brazil, Miss Christine Chamberlain, suddenly, from fever. The cablegram was received in New York September 5th.

To the Auxiliaries.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building, Philadelphia. Directors' meeting first Tuesday of the month, prayer-meeting, third Tuesday, each commencing at 11 o'clock. Cordial invitation extended to each meeting.

THE usual autumn letter from the Home Secretaries will have been issued before this number of the magazine is received.

Let our Literature Secretaries continue the same effort in increasing the circulation of the magazines that they did last year. And let there be a prompt distribution of all the information contained in the letter.

ON August 15 there sailed from New York for Lodiana, India, Dr. Anna M. Fullerton of Philadelphia to fill a position of responsibility in the North India School of Medicine,—an undenominational institution for the training of native Christian women as physicians, medical assistants and nurses, to go to the relief of their suffering countrywomen.

All through Dr. Fullerton's exceptionally successful career as Professor in the Woman's Medical College, Philadelphia, physician-in-charge of the Woman's Hospital, and in private practice, she has cherished the thought of returning some day to the land of her birth, of joining her sister there and giving herself wholly to the work of a medical missionary and instructor. Her call from the North India School, the offer from the busy, waiting servant of the Lord, and the means to carry out the plan came almost simultaneously and were as promptly accepted. By October 20 Dr. Fullerton expects to enter upon her new work in Lodiana, to the great delight of many friends here and the joy of those who need her yet more in India. Though not directly connected with the Board and our Society, she is allied to us so truly that we follow her with deepest interest and are prepared to rejoice in her success. *J. M. T.*

THE Woman's Synodical Society of New Jersey will hold its twenty-second annual meeting for foreign missions in Westminster Church, Elizabeth, N. J., Thursday, October 12, at 1.45 P. M.

THE Year Book for 1900, price 10 cts., will soon be ready. The newest information concerning the work of the full corps of Presbyterian missionaries will be given. Send in orders promptly.

Home Life in Persia, 2 cts.—from Miss Anna Schenck's pen—will be welcome for October.

JUST at the beginning of the winter's work, let us remind our workers yet once again that all orders for leaflets or helps of any kind mentioned under our notes should be sent to *Woman's Foreign Missionary Society, 501 Witherspoon Building, Philadelphia, Pa.* No officer's name is necessary to be given in order to secure prompt attention.

From Chicago.

Meetings at Room 48, McCormick Block, 69 and 71 Dearborn St., every Friday at 10 A. M. Visitors welcome.

THESE days of farewells to the young missionaries going for the first time, and those who have been home on furlough, are tender, solemn ones. The promise given in Ezekiel, "Therefore say, Thus saith the Lord God, although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come," being one of the texts telegraphed to the large party sailing from Vancouver August 21, can be taken to the heart of the workers in all the lands, as a most blessed promise.

OUR Field Secretary is working at plans to reach the women in those churches that are unable, for legitimate reasons, to maintain a missionary society. There are many such women to whom should be brought the privilege and blessing of participation in this work; women who would welcome such an opportunity. Mrs. Wells spent almost the entire month of September visiting presbyteries—and now come the synodical meetings—for which we hope there have been many prayers for a large increase in interest.

THE Woman's Synodical Foreign Missionary Society of Kansas will hold its annual session at the 2nd Presbyterian Church, North Topeka, Kansas, October 17-19 inclusive. First meeting Tuesday, at 8 P. M., being the popular meeting for foreign misiosns, will be addressed by Mrs. Baird of Korea, and others. Every auxiliary society in Kansas is entitled to a delegate and it is earnestly urged upon all synodical and presbyterial officers to be present. Send names to Mrs. A. J. Arnold, North Topeka.

THE letter form with pledge card mentioned

in July is being very favorably received; we are therefore hoping for growth in all our auxiliaries.

We are glad to say that we have a new supply of *Ezra and Me and the Boards*, 2 cts. each, 15 cts. per dozen; *Japanese Lullaby*, 1 ct. each, 10 cts. per dozen; and again mention the little leaflet for the C. E's, *Two Cents a Week or the Story of the Fulton Plan*, 1 ct. each, 10 cts. per dozen. Also a new collection envelope for our Endeavorers—free, except postage, 3 cts. per 100. Address W. P. B. M., Room 48, McCormick Block, Chicago, Ill. Please include postage when sending for one copy of a leaflet.

From New York.

Prayer-meeting at 156 Fifth Ave., corner 20th St., the first Wednesday of each month at 10:30 A.M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

Great good is to be obtained from attendance upon such missionary meetings as are to be held in Washington the first week in October. A glance at the programme shows a general reception to be held in the beautiful new Corcoran Art Gallery on the evening of the 1st, followed by all-day sessions in the Church of the Covenant on the 2d and 3d. At these will be heard representatives of the U. P. and Free Church of Scotland, the Presbyterian Church of Canada, as well as the American Presbyterian churches, and addresses from many missionaries from all over the world. There will also be discussions on many practical questions, all of which will be an inspiration and help to those who can make it possible to spend a few days at this time at our National Capital.

We would ask each C. E. secretary whose name is not given in the Annual Report and those whose names are not printed correctly to send name and address to the secretary for Y. P. S. C. E. of the Presbytery in whose territory they are situated. This is new work for all and another year will find matters better adjusted. One complaint reaches us with the protest, "I returned blank sent me to the April Presbyterial meeting with the correct names, etc." As the blank should have been returned early in March that mistake is easily accounted for. Promptness and accuracy are asked for from all officers all along the line.

The Village Settlement, in West India, not being fully established, it has been thought wiser for Dr. Effie Cooper to go to Chefoo, China, as there is great need of a medical missionary there. We have therefore relinquished her to the care of the First Church of Wichita, Kansas, which is already supporting Dr. and Mrs. Hunter Corbett at that station. In Dr. Cooper's place we welcome Miss Ernst, who is to marry Dr. Guy Hamilton, under appointment for Siam.

Over two hundred dolls were dressed by members of auxiliaries in Chemung Presbytery for Miss Smith to take back with her to Sapporo, to be used as prizes and as object lessons in sewing, in the school there. Before leaving, they held a reception in the First Church of Elmira, where they were tastefully arranged about the parlors. There was a barnyard with dolls riding horseback and others grouped about a tiny pump. In the kitchen a dinner was preparing, and the dining-room scene was particularly attractive. The vacation choir with their music books was most lifelike. Delicious refreshments were served during the afternoon and evening and the next day these little missionaries started on their long journey to Japan.

Leaflets for October.—*Historical Sketch*, 10 cts.; *Question Book*, 5 cts.; *Flash Lights on Persia*, 3 cts.; *Dr. Asahel Grant, Medical Missionary Work, What Our Missionary Doctors Do, Medical Missions*, each, 2 cts, 15 cts. per dozen; *Woman's Medical Work in Foreign Missions*, 3 cts., 30 cts. per dozen.

From Northern New York.

The Semi-Annual Meeting will be held in the Presbyterian Church, Salem, N. Y., Wednesday, October 11. The session will open with a devotional service at 9.45 A. M., missionary address at 11.15, afternoon session at 2 o'clock. Lunch will be served to all in attendance, at noon. Delegates unable to make their train connections will be entertained over night. They are requested to send their names to Miss Alida Allen, Salem, Washington Co., N. Y., by October 1.

Train connections from Troy and Albany are made at Eagle Bridge. That leaving Eagle Bridge at 8.50 A. M. arriving at Salem 9.33 A. M. The 5.17 P. M. train from Salem connects at Eagle Bridge at 5.55 for Troy, Albany, and Saratoga. Further notice will be sent to all auxiliaries and C. E. Societies.

We feel assured that our C. E. Societies appreciated Dr. Ellinwood's kindness in permitting them to have the privilege of reading Mr. Rodgers' first letter from Manila, and will count it a privilege to remember Mr. Rodgers' request for prayer, not only for himself and his work, but also for those upon whom the burden and responsibility for the military and civil administration presses.

If any C. E. S. in the Albany and Columbia Presbyteries have failed to receive a copy of Mr. Rodgers' letter, they can obtain one by writing to Miss Emma De Forest, Fort Edward.

From St. Louis.

Meetings at 1516 Locust St., Room 21, the first and third Tuesdays of each month, at 10 A.M. Our meetings will be held regularly during the summer months. Leaflets and missionary literature obtained by sending to above number. Visitors and friends always welcome.

A letter will be sent from headquarters during September to all auxiliaries. These letters are sent to keep us in touch with you and we hope that more will follow the example of some of our societies, in writing fully and freely to us. We hear by this medium that we may expect good reports from the school (*Instituto Ingles*) in Santiago, Chili, where Mrs. Browning, our missionary for Kansas, and her husband are working heartily.

Mrs. M. C. Williams, our Foreign Secretary will represent our Board in Washington during the coming Conference.

Mrs. J. E. Adams of Tagoo, Korea, who is now on a visit in the homeland will be one of our honorary missionaries. That means our

prayers and interest are pledged to her and her work among the women and children.

DURING the last few months our working force has been enlarged by the addition of at least two synodical officers. We welcome them heartily and take courage.

SOME of our helpers in the Territory have had to pass through the trial of separation from their loved ones by death. We do not offer words of consolation now for they are face to face with God and only He can comfort them, and He will. Lean hard upon the Almighty.

MRS. W. M. DAGER, *née* Miss Sarah Shaw of Indian Territory, under appointment to the West Africa Mission, is planning to be in St. Louis the first week in September. Her support is assumed by the First Church here.

Historical Sketch of Persia, 10 cts.; *Questions and Answers*, 5 cts.; *Twenty-five Years in Persia*, 15 cts.; and a number of other bits of literature upon Persia can be had from headquarters for 47 cts. total.

THE C. E topic for the missionary meeting in October is "Systematic and Proportionate Giving." We have a number of leaflets upon that topic. Address order for literature to number at head of St. Louis notes.

WE too here in the Southwest are working for enlarged subscription lists for our magazines. Our territory has been asked to double the number taken last year. Have you read your Annual Report aloud in your meeting? If not, could you not arrange for that important topic upon your programme?

From San Francisco.

Public meeting first Monday of each month at 920 Sacramento Street, at 10:30 A. M. and 1:30 P.M. Visitors welcome.

THE Occidental Board sent out four new missionaries in August—a rare privilege. Dr. Maud Mackey of Los Angeles goes to China *via* Vancouver. She therefore could not share with the three others in the delightful consecration service held at 920 Sacramento St., August 21. Alfred Sharrocks, M.D., and wife, *nee* Mary Ames, who were married on the 17th, and Miss Sarah Nourse of Santa Ana, all going to Korea, were present.

WE had only a glimpse of the bright, joyous face of Dr. Leila L. Doolittle. She playfully said she was an LL.D. as well as an M.D. Her going to China takes her to her mother and other relatives—a rare pleasure for a new recruit—although after a visit to them she will go to a different field.

THE consecration service was conducted by Rev. J. Hemphill, D.D., at Calvary Church, at high noon, that hour being chosen that the Ministers' Union might adjourn to our Assembly Hall. It was a most impressive service. Dr. Hugh Fraser offered a fervent prayer, Mrs. Shields and Miss McGilvary of Laos, Dr. Atterbury, Miss Henry and Mrs. Reeves of China were present. Two minute talks from missionaries from the fields presented a cheerful outlook to those just going. The new missionaries felt that they were most needed in Korea. Dr. Atterbury specially addressed the young doctor who had just received his diploma: "His ministry would be nearest like the ministry of Christ; there is power in the touch of the hand when visiting the sick; do not delegate this to others unless very necessary."

MISS M. L. BERRY expressed much joy that two of these missionaries had grown up in the "In His Name Society" of the First Church, San Francisco. Mrs. P. D. Browne, President of the Occidental Board, spoke words of parting as a mother would talk to her children. The one message they were to carry to the benighted people in Korea was "Believe in the Lord Jesus Christ and thou shalt be saved." The 2d Psalm had been read by one Chinese girl and a touching song, "Outside the Gate," sung by another. Mr. Blackstone, his wife and son, of Chicago, sang very sweetly "My Jesus I love Thee." Dr. Hemphill made the address and Dr. Carson the prayer of consecration. Both were full of strong and tender thoughts for those leaving home and friends, now to be set apart to a special service. Only the Holy Spirit could guide and comfort them and give success. The place seemed filled with the Spirit's presence, and all would ask for the promise, "That the name of the city from that day shall be, 'The Lord is there.'"

MISS SARAH NOURSE is assigned to Tagoo, South Korea. Other teachers must take her S.S. Class of seventeen boys, her Junior Endeavorers of ninety juveniles, and her Mission Band, all in the Santa Ana Church. We hope that church may assume her support next year. Miss Nourse had studied India and hoped to go there, but Korea glows the more she knows about it. The August number (the Korea number) of WOMAN'S WORK, seems to her like a chapter from the Acts of the Apostles, the more she reads it.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

DURING vacation we have had the pleasure of meeting a number of missionaries. First, with our Methodist friends, we listened to Bishop Thoburn of India. He said that the first time he came to America after having been in the mission field five years, he was able to report that he had baptized five converts. A friend said to him confidentially, "Of course, you are doing good work, but doesn't it seem like dipping the water out of the ocean with a teaspoon?" to which he replied: "I could never dip all the water out of the ocean with a teaspoon, but when there are enough spoons it can be done, and we trust we are beginning to make spoons." Bishop Thoburn added, that now there are more converts asking for baptism than have been baptized, because it is not desirable to baptize any until they have been sufficiently taught to be intelligent and consistent Christians. While a desire for the truth has been created, the teachers of the truth are still too few and the "spoons" (native helpers) are not being increased as rapidly as they might be.

IN August, the North Pacific Board was addressed by Rev. James M. Russell, a Scotch

Presbyterian worker in Madras, India. He said he had often been asked, by men of the world, why so much effort is expended in teaching young men, many of whom live a double life, seeming at school to live according to the teaching of the missionaries, but at home joining in the superstitious practices which their ancestors have participated in. Mr. Russell said that only two per cent. of the girls in India attend school—early marriages and the seclusion of women having greatly interfered—and therefore a man who can intelligently discuss English literature or philosophy often has a wife who is densely ignorant and is simply a storehouse for superstition. "Therefore," said Mr. Russell, "work in the homes among the women, which can be done only by women, is of the utmost importance." A glowing tribute was paid to women who are medical missionaries and gain entrance where none others can.

At a later date a reception was given by the Board to home missionaries who were in the city. Among the number were Mrs. Tillie Paul and Miss Frances Willard, who are first fruits of the work of our Board of Foreign Missions in Alaska. The former had come to Portland for a surgical operation. The latter gave an address which one of our own race need not have been ashamed to have given.

NEW AUXILIARIES AND BANDS.

ILLINOIS.
Arlington.
Wellington.

INDIANA.
Albion.

MINNESOTA.
Lakefield.

OHIO.
Mt. Vernon, Busy Bees.
Utica, "*Non Nobis.*"

PENNSYLVANIA.
Franklin, Daughters of Lydia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to Aug. 20, 1899.

Boise.—Boise, 3.50; Caldwell, 2.15, $5.65
Butte.—Hamilton, 3.00
Central Dakota.—Brookings, 4.75; Flandreau, C.E., 8.40; Huron, 32.10, Jr. C.E., 1; Onida, 1.25, 47.50
Chicago.—Cabery, C.E., 5; Chicago, Dr. Marshall's Mite Box, 2.07; Anon., 10; Ch. of the Covenant, 9; Calvary Ch., C.E., 10.71; Fullerton Ave. Ch., C.E., 108.50; Bethany Ch., C.E., 1.55; 4th, 47.62; 6th, 25, C.E., 20; Englewood, 1st., Jr. C.E., 15; Evanston, South, 10.14; 1st, 60; Lake Forest, Steady Streams, 80, 417.59
Chippewa.—Chippewa Falls, C.E., 20.00
Corning.—Lenox, 2.00
Denver.—Denver, Central Ch., 30.90; First Ave. Ch., 6.49, C.E., 6.25; Highland Pk. Ch., 2.75, C.E., 6; South Broadway Ch., 2.50, C.E., 2.50; 23d Ave. Ch., 35, C.E., 6.25; Westm'r Ch., 7.50; Ft. Logan, Littleton Ch., 2.10, 108.24
Des Moines.—Chariton, 6.25; Dallas Center, 4.85; Dexter, 6.25; Des Moines, Central Ch., 50; Highland Ch., 3; East Ch., 12.37; 6th, 4.85; Indianola, 6.25; Knoxville, 1.20; Newton, 5.82; New Sharon, 3; Olivet, 3.28; Oskaloosa, 10.30; Perry, 2.50; Russell, 5; Winterset, 15.63, 140.55
Dubuque.—Dubuque, 2d, 16; Jesup, 1st, 5, 21.00
Duluth.—Ely, Jr. C.E., 2.00
Flint.—Akron, Jr. C.E., 2; Caro, C.E., 8.11; Fenton, 3.50; Flint, 5.50; Lapeer, 22, C.E., 5; Marlette, 1st, 3; 2d, 4.60, 53.71
Freeport.—Argyle, 24; Belvidere, 5; Freeport, 1st, 25; Marengo, C.E., 100; Oregon, 2.65. 156.65
Grand Rapids.—Grand Haven, 1st, C.E., 10.00
Great Falls.—Great Falls, 6.95; Kalispell, 13.90, 20.85
Indianapolis.—Indianapolis, 2d, Mr. Wm. S. Hubbard, 231.25
Iowa City.—Muscatine, C.E., 5.00
Kendall.—Idaho Falls, C.E., 2.50
Mattoon.—Arcola, 1.60; Assumption, 3.35; Charleston, 5.74, C.E., 10; Pana, 14; Paris, 15; Tuscola, 5.70, 55.49
Ottawa.—Aurora, 5, C.E., 8; Morris, 6; Sandwich, 9, C. E., 5, 33.00
Pembina.—Hamilton, C.E., 10; Park River, 2.75, 12.75
St. Paul.—Hastings, 10; St. Paul, House of Hope Ch., 83; Macalester Ch., 4; 1st, C.E., 5; St. Paul Pk., 50 cts., 102.50
Schuyler.—Carthage, 7, C.E., 25; Hamilton, 5; Hersman, C.E., 12; Macomb, 14.40, C.E., 50; Monmouth, 10; Quincy, C.E., 12.50, 135.90
Sioux City.—Manila, 1st, Jr. C.E., 1.00
Miscellaneous.—A Friend, 125; In Memory of a Mother now Twelve Years in Eternal Life, 10; Denver, Col., 1st Ave. Ch., 1, 136.00

Total for month, $1,724.13
Total since April 20, 9,962.22

Mrs. C. B. Farwell, *Treas.*,
Room 48, McCormick Block.

Chicago, August 20, 1899.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for August, 1899.

Brooklyn.—Brooklyn, Central, C.E., *7; Dunyea, Golden Rule Bd., 5; Throop Ave., 96.10, Girls' Miss. Bd., 18; West New Brighton, Calvary, 7, $133.10
Cayuga.—Aurora, 25; Weedsport, 40, 65.00
Ebenezer.—Ashland, C.E., 10; Lexington, 2d, 50, Light Bearers, 25 cts.; Ludlow, 5; Sharpsburg, 9.10; Toleboro, 2, 76.35
Hudson.—Hopewell, 5.35; Monroe, 10; Montgomery, 1st, C.E., 5.08; Nyack, C.E., 5, 25.43
New York.—New York, Brick, Y.W.M.S., 225; Central, Y.W.M.S., 100, C.E., 500; 1st Union, 22; Lenox, 5.35; Park, 50, Y.W.M.S., 25, Jr. C.E., 3.25, S.S., 26, Individuals, 30.75, 987.35
North River.—Amenia, Wassaic, 5, C.E., 4.27; Cold Spring, 3.80; Cornwall Hollow, 6; Freedom Plains, 10; Kingston, 12; Little Britain, 14; Milton, C.E., 3.50, S.S., 3; Newburgh, Calvary, Jr. C.E., 4; 1st, Bethel, S.S.M.S., 50; Pleasant Plains, 13.26; Poughkeepsie, 108.25; Salisbury Mills, Hope Chapel, Bd. and Helping Hand, 32.59, 269.67
Rochester.—Livonia, 1st, Jr. C.E., 54 cts., .54
Syracuse.—Fulton, 25; Skaneateles, 8.25; Syracuse, 1st, 48.98, 82.23
Westchester.—Croton Falls, 2.50; Rye, 48; So. Salem, C.E., 3.64; White Plains, 6, 60.14
Miscellaneous.—Geneva, M. A. Sill, *10; Morristown, N. J., H. T., *2; Miss Louise Ingersoll, 5; Int. on Bonds, 75; Int. on Deposits, 115.06, 207.06
Legacy Estate Miss Amelia Smith, 1,000.00

Total for month, $2,906.87
Total since April 1, $13,920.79

Miss Henrietta W. Hubbard, *Treas.*,
Sept. 1, 1899. 156 Fifth Ave., New York.

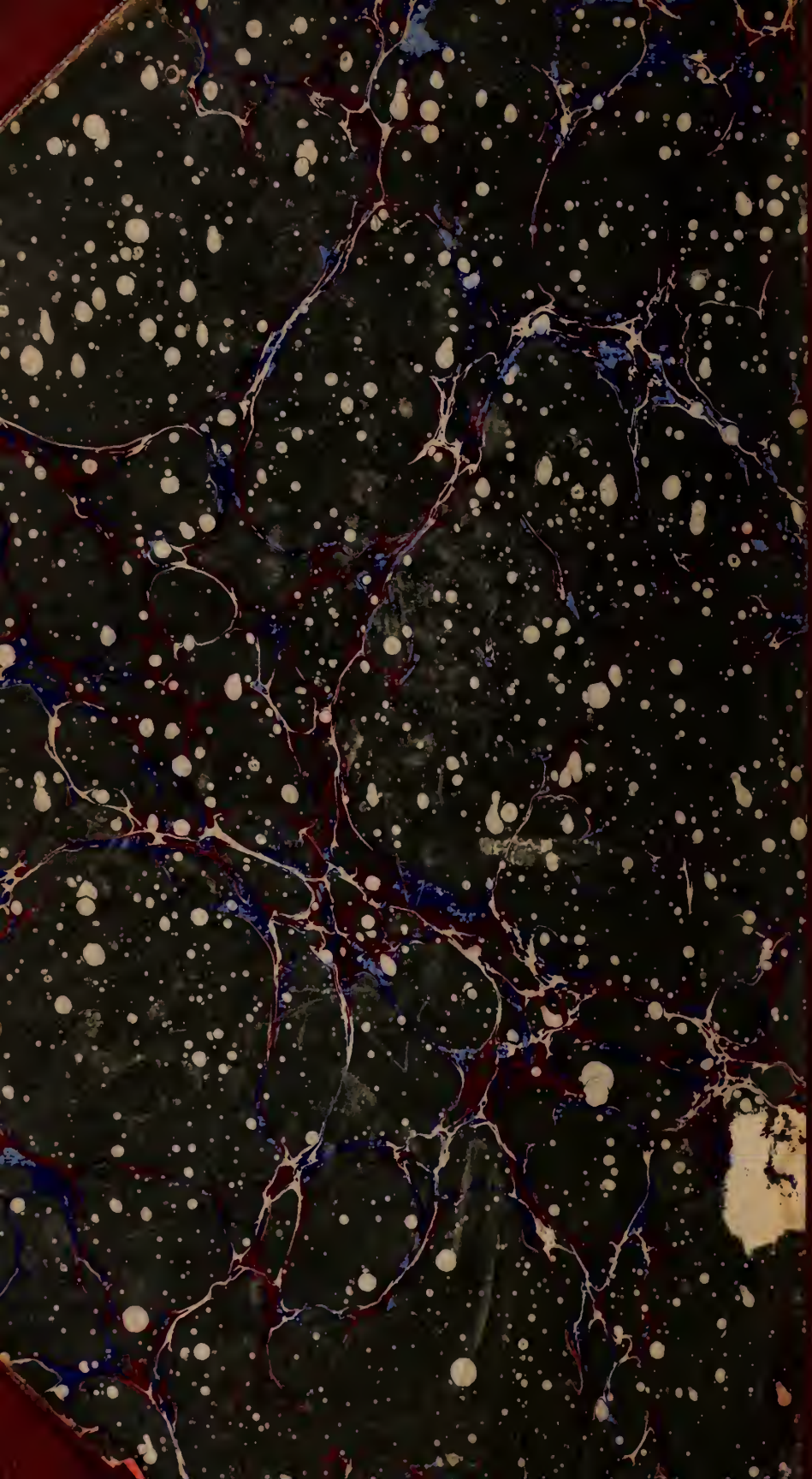
Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the month ending Aug. 24, 1899.

Emporia.—Argonia, 6; Arkansas City, C.E., 11.25; Burlingame, 2.50; Council Grove, 2.22; Emporia, 5.62; Madison, C.E., 1.33; Mulvane, 2.25; Newton, 5; Wellington, 17.70; Wichita 1st, 6.60, C.E., No. 1, 12.50, Mr. E. Higginson, 50, Mrs. B. E. Rowlee, 13.16; Oak St., C.E., 1; Winfield, 12.27; Mrs. R. Hunt, 5, $154.40
Larned.—Garden City, C.E., 5.00
Osborne.—Calvert, 75 cts.; Osborne, Y.L.R.C., 8; Phillipsburg, 1.10; Russell, 1.50; Wa Keeney, 5.42; Pres. Thank Off., 7.52, 19.77
Solomon.—Abilene, 2; Belleville, 1.50, Bd., 6; Bennington, 2.65, C.E., 3.75; Caledonia, 92 cts.; Culver, 1.35; Mt. Pleasant, 3; Salina, 6.40; Solomon, 4.20, C.E., 1; Sylvan Grove, C.E., 1.75, 34.52
Topeka.—Kansas City, Western Highlands, 2.15, C.E., 1, 3.15
Miscellaneous.—Dr. McArthur's Outfit; Kansas, Waverly, 15; Missouri, Tarkio, Mrs. A. McMullen, 20; Parkville, 9; St. Louis, Glasgow Ave., C.E., 50, 94.00

Total for month, $310.84
Total to date, $2,153.63

Mrs. Wm. Burg, *Treas.*,
Aug. 24, 1899. 1756 Missouri Ave., St. Louis, Mo.

DATE DUE

JAN 1986			
MAR 1 1986			

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